THE CHILDREN'S HEALTH

FLORENCE HULL WINTERBURN

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THE CHILDREN'S HEALTH

BY

FLORENCE HULL WINTERBURN

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TO

DOCTOR BYRON G. CLARKE

IN GRATEFUL ACKNOWLEDGMENT

OF MANY KINDNESSES

PREFACE

THERE are now in existence so many excellent treatises upon health and hygiene that I have had great difficulty in persuading myself to add another to the number. But during my studies along the line of mental development, I have realized the need of some volume dealing with the general principles of health, rather than with disease and its treatment.

So far as I know, no one has yet endeavored to supply the need of mothers for a simple little manual containing the laws of health as based upon evolution, and giving broad outlines instead of pet theories of the authors.

Urged to this task by my unresting solicitude for childhood, I have brought my best energies to bear upon a task which is not the least important of the volumes belonging to *The Parents' Library*. It is far from being the complete and satisfactory

treatise I should have liked to make it. But at least the suggestions here offered are truths sustained by science and countenanced by philosophy. I have tried to make a book which should, in a way, stand as a medium and interpreter between child nature and the great mother Nature whose laws we are so inclined to neglect. And I trust that it may be helpful to inexperienced parents and welcome to all those who appreciate any effort, however small, that is made for the children's sake.

F. H. W.

New York, Sept. 1, 1901.

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THE CHILDREN'S HEALTH

CHAPTER I

THE HEALTH DEMANDED BY MODERN LIFE

"Times modify forms. The world of thought moves fast; what is good for one time may ill suit another. The culture of past ages is stealing into our present thought, deepening and widening it."—BRONSTON ALCOTT.

BETWEEN the new-born infant whose cry may be a protest against the life forced upon him, and the world about to close around him, stand the guardians of his cradle, ready, like court chamberlains, to introduce the stranger and coach him for his part. It were well if these authorities were thoroughly imbued with a sense of their responsible position, and performed their duties with some intelligence, instead of mechanically and awkwardly, as they must unless they not only know what to do, but realize why it is done.

That frail young life of which they now take charge has been gradually gathering in the strange seclusion of the mother nurture, strength enough to essay the next step onward toward individual existence. It begins to breathe the outer air. But what a harsh contrast the atmosphere of our earth offers to the shelter nature formerly afforded it! The tenderest zephyr of June is icy, and from the shock the little being encounters in its introduction to our world proceeds the first sensation experienced, and what is called the temperature-sense takes the place of honor in the little human brain.

There is no doubt that this tiny entity, always hitherto warm, suffers appreciably from the change to cool air. But the change is only one of the many that are inevitably awaiting. What can we do? "Life is full of suffering, and the baby must become accustomed to endure." Our ready philosophy fills up the chinks left by the adult habit of almost brutal indifference to discomforts forgotten and overlived.

Nothing is more difficult than entire sympathy with suffering similar to our own, except sympathy with what we have not personally experienced. To feel for others is a sentiment that is comparatively modern and is not yet largely de-

veloped even in the most gentle souls. And if it requires an effort to comprehend what is passing in the lives of people who are our equals and peers, and who are capable of fluent explanation, what heroic self-forgetfulness and powerful imagination must inspire one bent upon investigating the drama of that inner life hidden under the puerile, uninviting exterior of a wrinkled baby face.

We have adopted a phrase to express our indifference of the child-soul, and to justify our lack of care for its early development. We call babies, nay, even young children of six and ten, "little animals." It is an assumption betraying frightful egotism upon our part, and out of this disposition to treat children from the physical standpoint, and to build up the structure of their intellectual and moral education on a brute basis, some curious consequences arise. Many inconsistencies between the ordinary practices of society and the high ideal of its professed religion may be explained by retracing, step by step, the life and training of some of its adult members. The blight, the disease of the most enlightened communities is—indifference of heart: profound, radical lack of feeling which makes a temporary wave of sentiment, aroused by some magnetic, enthusiastic out-

burst of eloquence, quickly subside into apathy and mortification over our want of stoicism.

The ideal we bow to is human benevolence toward our fellows, but the ideal we hug in our bosoms and obey is hardness, wary aloofness from what may exact deprivation. Rising from its knees, and swarming from the oppressive atmosphere of worship to the congenial breeze of worldliness that meets it at the door, the congregation of the church emerges, discussing the fine sermon and a cautious barter of civilities with an eligible acquaintance in the same breath. In moments of self-examination we incline to wonder at ourselves, and ask why it is that we are incapable of the true love for our fellow creatures which we candidly acknowledge is the core and kernel of Christian virtue.

Then, does it never occur to us that the reason for the hard heart of the adult may lie in the ossification of the heart of infancy? From the day of its birth we train our child in *the endurance of cruelty;* and then ask why, when he is grown, he should contemplate with perfect equanimity all the numerous acts of cruelty enacting in the world, and pursue his selfish interests with cool disregard of the wishes and needs of others. But we ought not to ask. We ought to know that the child

who has been considered a "little animal," and reared as an animal, will *be* an animal, in human form, when he reaches maturity. Sudden transformations in character do not occur. If we wish to bring forth the result of the perfect flower of fine civilization in our child, we must begin, when he makes his appearance on our earth, to treat him as a tender blossom, and not as a tough weed. If we aim to secure for him the gift of perfect health, of that harmonious poise between mind and body which will make living a joy, we must not treat his body as a thing to be developed by itself for a period, as if mind was something which could jump into its frame when we choose to call for it, but recognize the claim of his whole personality, seeing, through the veil of that apparently stupid and insensate outer self, the delicate buds of sensation and emotion, alive and quivering so long—often so very long—before we find proper to regard him as a human being.

Accrediting him, then, with at least the germs of sensations, and a potentiality of suffering, let us not make our welcome of the new-born infant rough. Let us receive him tenderly, and hasten to give him the nearest likeness to the atmosphere he craves, which it is in our power to furnish.

I think the care of young infants is a matter that receives more attention from the medical profession now than ever before. And the sisterhood of trained nurses—that blessing of modern life—smoothes many a briar from the baby's path. But few, even among tender mothers, have brought to bear upon it that broad consideration of the entire subject which sweeps all details under the reign of a general law and recognizes beyond the immediate needs of the moment the great end in view. The object of all the care and attention we must bestow on our helpless little one is not that he may merely be fed when he hungers and put to sleep when he is weary. These are the details, the trifles that should be carefully considered as we consider the stitches in a beautiful piece of embroidery, the pattern of which we view with pleasure from time to time as we work, thinking how fair the result will be when we have done. But the motive that impels our regard to the details is to secure the permanent, the entire welfare of the child. We wish him to grow strong and beautiful; to become serene, cheerful and happy. Back of the care with which we secure for him pure air, proper food, a clean skin, sufficient sleep, is the aim of developing a completely good physique, and, incidentally, that good dispo-

sition which shall make the best of life and turn it to a useful purpose.

Now, let us bring out from its obscure lurking place in our minds this after-consideration. It is not a thing to be simply glanced at in a casual way. It is the thing of chief importance; the *All* of education and of life.

Health is accord between all the forces and potentialities of our nature. It is harmony between the separate factors constituting our entire self, and between ourself and our outer surroundings. That person is well who fits perfectly into the circumstances of his life, and performs with enjoyment all his appointed functions. We still—even in this progressive, scientific period—speak of disease as if it was wholly an affair of the body. But the body and the mind are inseparable, and the nomenclature of the one may always be translated into that of the other if we have the honesty and accuracy to make our statements coincide with facts. Happiness and health are as completely interchangeable terms as skies and heavens. The one is the outward symbol of the inward feeling. If a man is ill when he has a fever, so also is he ill when he is discontented and uneasy. The emotional woman, living in the smiles of her favorites, and shrinking under their frowns, is ill;

even to the same degree as her sister, who is perishing of asthma. She is fighting ineffectually for elements not contained in her moral atmosphere, just as the other invalid fights for oxygen. The little one writhing on the floor of his luxurious nursery in a rage incomprehensible to his indulgent parents, is ill, with a systemic derangement that in his more unstable constitution may soon show itself as a physical malady. But the true malady is a wound to the mind, a blow upon his feelings, some frightful disappointment in the nature of the persons or the objects that make his world. He is not more seriously indisposed when he has a fit of indigestion, or the measles. But while in the latter case we know what is the matter and apply remedies, in the former we minimize the trouble and seldom deal with it intelligently.

We are half-cured of a sickness when we know what caused it; for then our mind is cleared of the delusion which made us bring it upon ourselves. There are thousands of causes for human disorders too subtle to be recognized by the thoughtless, too far-reaching to be seized by the bigot. The person under the influence of a "fad" sees his single idea everywhere, and can see nothing else. Fixed ideas are a form of madness which we see most frequently in those whose hobby is

health. But if we would understand what health really is, and how to achieve it, we must away with "fads," with delusions and hobbies, with all one-sided views and inspired theories; we must be *sane*, and, in the breadth of view given to the sane, look at the subject in all its human, its world-wide, its universal relations.

Why can we not bear constantly in mind that we are not separated, single individuals, but beings linked with all the material and immaterial forces of existence; with the physical forces of electricity, heat, cold, gravity, in even such small manifestations as the rumble of the machinery which smites our ears as we walk along the street. The power back of that noise is our brother; one that is able to penetrate into the deep consciousness of our being and stir in us the feelings of pleasure or pain. And not less are we linked with all the social processes of civilization; with the factors of trade, the march of war, the tides of science and the arts. All of them vibrate in our hearts and start flowing in our veins the currents of dislike and despair, or of approval and content; in other words, of disease or of health. The past has power over us, for tendrils stretch back from the present hour into the depths of memory, and may cause an aching, like a tooth's

nerve. The present enslaves us, but some potentiality of the future, speaking to us through our imagination, beckons us onward toward freedom, and a nobler life.

Our total environment, then, is but another self; unknown, but felt. And true health is harmony between all this universal self and the small personality that stands in our shoes and looks back at us from our mirror. What short-sighted folly to think that, by keeping what we know as our own body in pretty good order, we keep well. A single shock from one of the great relative forces outside knocks us prostrate, and under the grip of some ailment we slowly fight our way, in seclusion and in that determined ignoring of our environment which we term "rest," back to the status from which we have stumbled. To be thrown again—how soon?

To be well, what must we do? Either harmonize with our environment or compel our environment, the whole of it—our world and all the worlds that are part even of our dreams—to harmonize with us. Alexander and Napoleon undertook the latter, and died in despair. It would seem a simpler task to bring our own little selves into a state of harmony with our conditions. And yet, this very simple task has never yet been completely accom-

plished by mortal man. It remains as the goal, the ideal to which we may look, and toward which we may bend our steps; scarcely hoping to attain, for any generation we may consciously influence, a boon so inestimably precious. But a very practical good will follow our efforts; we shall obtain for ourselves blessed moments of happiness, lucid intervals in the great insanity of disease which possesses us; and secure for our children a hold upon the treasure which shall perhaps make their posterity wealthy.

The rational prelude to every work is an understanding of the end in view. Many of our efforts fail from lack of this knowledge. We ordinarily get only a portion of what we really want because our gaze was diverted from its distant purpose. And I think it well, at the risk of being temporarily called an idealist, to draw attention to the great truth so often overlooked: that health is harmony, disease discord; and that as to effect harmony in musical sounds there must be one dominating strain, perceived and deferred to by all the lesser notes which waver about it, so, in the sound sane state we term health, there must be, as a recognized leader, the one most characteristic, persistent trait of the individual, and every condition of his life must be considered in reference to

it. The primary need of his nature is the key-note, and unless he lives up to it there will never come to him the joy of complete existence. He will be dwarfed, misshapen, diseased. But, unless it takes an early start, our strongest instinct may be baffled and outrun by other impulses. Even before we have begun to live we may be half dead; maimed in the nursery. Our mothers are our fate. If they are imbecile, alas for our happiness.

But is it possible for a parent to see in the blinking infant lying in its cradle, any sign of permanent character, any fore-shadowing of the destiny to which it is called, so that she can labor to educate her offspring in accord with its end? How absurd to exact of a mother a prescience that is superhuman. No one, however gifted with insight, can penetrate for an instant the mysterious veil that shrouds the pensonality of a feeble, insignificant infant. All our great responsibility ends in nothing then, and our great task is a chimera of fancy.

True. From this point of view. But it is the narrow one, the one which again considers the individual as an isolated factor in the world, and looks to find in him traits distinct and unlike those of his fellows. Such traits are, indeed, continually appearing, but they are idiosyncrasies, variations

from the sure and definite course of human development, and they are to be wrought out by their possessor, not by his educators. And here is where we often make our fatal mistake; in taking particular account of the whimsies of the child, flattering his oddities, and founding upon the indication of some momentary preference of his, the habits of his nurture. If we were sufficiently self-possessed to distinguish between the transient, fitful impulses of personality and the permanent, inalienable instincts of humanity, we should firmly carry out a method of education agreeing with that course which nature has pursued with living organisms from the least to the greatest. This is to develop, first and principally, the common character of the creature in question, that which belongs to his species and race, and afterwards those special tendencies he has inherited from his family. Thinking first of his welfare as a human being born into society, we should mould him into the general, the universal shape, thus adapting him to the world he has entered. Afterwards, may properly be unfolded the particular aptitudes essential for the niche in it which he will probably occupy.

Different careers demand different kinds and degrees of strength. The porter and the student

are not built up of the same materials, nor are the artist and the soldier. But there are yet some few features essential to them all, some elemental principles of life which must be preserved and quickened before they can become men. What are they? Sound limbs, good circulation of the blood—yes, but also, a quality less often thought about, yet as positive, as necessary as these. The person who attains to complete health has within him a natural *correspondence* with this planet upon which his lot is cast, and with the period during which his career is to run. If the strongest tendencies of his character are retrograde, if he is drawn backward in desires and habits to an earlier, cruder period of the world's history, or downward, toward that lower order of nature's children from which, in the course of evolution, he has proceeded, then he is out of place in his world, out of joint with his times; and instead of being healthy, diseased to the innermost core of his being.

"Times" is but another name for the accumulated effects of all the numerous processes enacting in obedience to a single motive: the motive that passes from nature's processional mood to the hearts of men, and makes their lives a progressive march toward perfection. A deep responsi-

bility comes to light and life with the births occurring every moment, that the new-born shall enter the world physically, morally, and mentally up to his hour, and able to press onward joyously toward the future, borne on the current of its great ideals. The past had its duties and its peculiar relations; ages ago man was of necessity nearer akin to the animals; he was in harmony with his conditions and his period when he was a *good* animal, fulfilling the suggestions of his young conscience, and infringing none of the laws of his caste. But what was perfection then is detestable to-day. Our standards have advanced, and the person who moves in modern society obedient to the primitive instincts of self-assertion and the rule of might over right, is an anachronism. I do not say that anachronisms are not plentiful.

Let us scrutinize the demagogue, however; the keen speculator, the leader and user of others, commercially, politically or socially. In his hours of defeat he is the most miserable being upon the earth, the most misanthropical and feeble. When successful, is he well, is he happy? Where is the light in the eye, the glow upon the cheek, the joyous, confident bearing of the one who knows that he is in unison with whatever is good and true and sound? The nearest approach to an

ideal condition of health is sometimes met with in the sham philanthropists; men with the ruddy cheeks and innocent eyes of childhood, who have somehow got themselves into a state of delusion concerning their own characters and enact the part of villains under the mien of saints. But effect the miracle of making one of these bloated sinners see himself as he really is, and he shrinks and trembles with a moral and physical ague. Because the whole prop of his life is a hold upon the vital principle that underlies human society now, after its tour through the dark, rugged paths of primitive existence. He realized that there is a core of goodness at the center of the earth, slowly making its way to the surface; that the trend of all life upon our planet is upward, and the true, the good and the beautiful are nature's own ideal.

Poor, inspired idiot, how excellent he might have been but for his incurable greed, which would have all, the great end and the petty meanwhile; the boon of perfected human life and the animal pleasures in the mire.

There are others who have partly grasped the great true principle, and whose failure is scarcely less decided, though not so contemptible. All those who, having come to believe that the reign

of cruelty belongs to an older stage of the world's history, and the reign of human feeling has begun, would yet, in their diseased enthusiasm, cruelly *force* love upon the world. These are the legions of bigoted saints in religious circles and in scientific circles, and in no circles at all, but on the pinnacle of their own genius, like Carlyle and Milton, exhausting their own vital flame in kindling the fires of intolerance.

Who, in all the crowd of enlightened societies of our period, have the firmest hold upon that secret which nature has as yet but partly revealed to her wisest offspring? I think not the latter-day physical athletes who plume themselves upon their materiality; not the male sports and self-centered women "building up" by courses of golfing, bicycling, massage and gymnastics. There is good in all these things, but not enough. Unless mental and moral culture are pursued *pari passu* with physical culture, we are merely developing a fine animal; and again, I say, that is not the ideal that belongs to the period. We shall not attain to complete health until we read into our everyday life and practice the "signs of the times," the lesson of the present with its hint and preparation for a yet better future.

Here and there I have met a man and a woman

who are manifestly favorites of nature; who combine sound bodies with a mental serenity full of lofty purpose and practical performance. Their personalities are like glowing bits of color on the sober canvas of the average world. They are well, they are happy, they are good.

We need not curl the lip of scorn at the old maxim, as if it was only fit for children: "Be good and you'll be happy." It is forever false in a way, yet forever true. As surely as we all believe, in our inmost hearts, that there is a sustaining principle of goodness latent in the universe, so we must recognize that nature moulds into flesh the continually increased exactions of our moral sense. And in order to become a symmetrical, healthy personality, one must live upward, beginning in childhood and carrying forward without break or backslide the ideals of the age he is born into, so that he may have every hour of his life the peace that only comes from feeling that he is in harmony with that high principle upon which all life depends.

I am aware of here putting into another form an ethical principle which has been made the corner-stone of most of the modern religions. From Buddhism to Christian Science the ideal of "Abandonment to the Divine Will" has been

preached to disciples: in other words, of abandonment to the best and purest revelation of the age; of the conscience developed in the breasts of the most devoted and lofty-minded men to which the special period gives birth. But slow and long has been the course of progress from the ideals of savagery to those of enlightened humanity. The god of Calvinism was a god of cruelty and aggression, stamping out human happiness as a noxious weed in his field of self-glorification. So long as men believed egoism in every form the perfection of morality, despotism was their ideal, and they took a fierce joy in being trampled by their deity even as they loved to trample their fellows. But the happiness and health visiting the breasts of our stern, bigoted forefathers, in their moments of rapt contemplation of Something beyond and above them, fought and wrestled with the advancing ideal of a wiser, finer age, and they were, for the most part, in the habit of considering pleasure a sin only permissible in heaven. Very curiously, sweating laborers in despotical countries believe that enjoyment belongs to the court.

But the leaven of progress crept through the eighteenth and nineteenth centuries, and is plainly manifest now, in thousands of bubbling aspirations and ideas throughout the enlightened world. We

dare to retranslate the old formula, "Abandonment to the Divine Will," into *confidence in all-pervading Goodness.* The reign of bigotry and cruelty is in its decadence; that of true humanity, of tolerance, of sympathy, is in sight. The ideal of our age is that of an unselfish life. The revised creed of our faith is blazoned with the practical precepts of helpfulness to others, and a sane, sound, symmetrical development of all the faculties of our threefold nature. Not in physical strength alone —which is brutality; nor in spirituality alone, which is bigotry—is man to find his regeneration; but in that action which consists in physical obedience to the higher impulses of his mind. The religion of humanity, the philosophy of health, twin stars that light the path of our new century, are visible to the thinker and the practical worker, now. Who voluntarily wills to be diseased, who does not passionately rebel against illness and claim complete health as his birthright? If we entered into life maimed and enfeebled, we blame somebody or something for our condition; and justly. We had the right to be born sound, to begin life in accord with our environment, and to be so imbued, in our early years, with the highest principles of our age that we could keep well.

If we were compelled to carry on a struggle between mind and body, conscience and practice, during our own early years, and only attained to a saving knowledge through hard experience, let us stretch out a protecting hand over the little ones lying helpless in their cradles. Let us recognize their right, as children of the twentieth century, to the rule of kindness and consideration; to their immediate entrance, without the preliminary of a period of animal life, into the environment of an enlightened humanity.

The infant is not a stone; the young child is not a thing; they feel, they realize, they suffer, they are able to enjoy. How much, we do not know. But let us be cautious of certifying how little. Their lives, their health of the present and of the future, are in our hands, and we should not enter upon a task so difficult, a responsibility so deep, without qualifying ourselves to discharge our full duty. To knowledge of all the little details of hygiene of the nursery must be joined the deeper, riper knowledge of the relations of the child with his world and his age. We must develop him in accordance with the moving principle of his times. We must bend our efforts to unfold in him that prime need of his nature which he shares with his human contemporaries; that

general character which precedes in importance his particular character as an individual.

Our medical lights of old said waggishly, "First, make of the child a good animal"; a saying true to the thoughts of a ruder age. But now our aim shall be to make our child first a good human being; later on, his individuality will unfold itself in correspondence with the tendencies he inherits from his parents, and he will enter upon the personal management of his life.

So much depends upon the right start, upon the wise governing of the habits of infancy, that I think we have not been visionary in trying to arrive at a comprehension of the scope and bent of the life of a human being of our century, before going on to considerations less abstract, although not less intimately related to the subjects usually embraced under the term health.

CHAPTER II

THE CHILD AND HIS ATMOSPHERE

"The soft, blue sky of June, and the cool air
That makes it then a luxury to live,
Only to breathe it, and the busy echo
Of cascades, and the voice of mountain brooks,
Stole with such gentle meanings to my heart
That where I stood seem'd heaven."—PERCIVAL.

OUR child, then, is born into a world which is ever growing better; where the conditions are tending more and more toward gentleness and refinement. Whether he will be able to take his fortune at the flood depends upon the judgment we now exercise. We key this young soul to the melody it is to execute through life.

Our duty is to give him at this first moment the best that it is in us to give, so that he may begin life at our highest moral point and progress forward. Gentleness, consideration, wise adaptability of all alterable conditions to his need, are his due. He is absolutely helpless, possessing but one strong faculty, the power of protest against what

hurts him; a power so quick to grow that if it is often called out that feeble yell which at first alarms nobody may become formidable.

We are commonly careless of provoking this disaffection in the new-comer's breast, not calculating how much mental disturbance must lie at the other end of a baby's wail. But if we could anticipate all his natural, necessary wants and prevent the pang of desire and outcry of indignation, we should set in motion those currents of peace and content that might bear him smoothly along to acquiescence with the conditions of his life.

His primary wants can be met. The world has supply ready. Our function is to put it within his reach.

First of all, warmth and repose. The careful mother will long before have secured all the means to this end. There will be a large basket, thickly lined with comfortables, placed in a corner of the room out of draughts and in dimness, and the instant the little one has had the first necessary offices performed for him by the attending physician, before washing or dressing are attempted—he will be gently wrapped in a piece of cotton cloth, then wrapped in a thick layer of cotton wadding, and placed in the basket, completely covered with the exception of his face. And there he will

be left until he awakes from the nap which, if he is normal, he will instantly fall into. It may last two hours; possibly a dozen. But let all be ready for his bath and toilet the moment he awakes.

Young, inexperienced mothers are too often doubtful of their own common sense and are guided by the theories of nurses, many of whom are accustomed to "take the line of least resistance," doing what is most agreeable for themselves. They will insist upon some little details which, after all, amount to nothing, and miss the real point of all their ministrations.

What matter is it whether the baby be invested first with a silk or linen shirt, or covered with the dressed skin of the chamois—so that he is comfortable? He must be kept *warm*, not chilled for a second, and the way this is to be achieved is for mother wit and judgment to decide. Let her study the various plans and devices in vogue, and make her choice. I do not strenuously insist upon the special ways I have personally found satisfactory, for there are others as good. In making up the baby's wardrobe, seek warmth, simplicity, and *quick dressing*. If we could so arrange things that the tiny one could be completely dressed with a single touch, that would be the quintessence of perfection. Whatever approaches this, is best.

So far as is possible, have the little garments fit into one another, so they may slip on together. Avoid complications and weighty trimmings, and oh! avoid laces and edgings about the neck. The softest, daintiest finish deft hands can achieve is none too nice for the tender throat against which the rasping of a thread's end is unpleasant.

This is not the time for gratifying our own vanity, but for securing baby's comfort. Bath and toilet disposed of, the matter of nourishment demands the next attention. And after being fed, the baby falls asleep again.

While lying apparently so passive, the vital forces within this fragile little being are at work. There is not a moment in our lives when we are not receiving something that is essential to our existence from outside. Our bodies carry on many processes at the same time, and while some of our organs seem to be resting while others work, they are in fact gathering up strength to begin their period of activity at the right moment. The organ whose turn it is to work, having received its quota of power—its food—from the external source of supply, busies itself with employing it to the best advantage; meanwhile, other organs perform the secondary duty of laying in their supplies against the time of need.

Now, baby having received his food, his digestive organs come to the fore. But let us not fancy that nothing else is being done for him by nature than to accomplish the assimilation of this palpable nourishment. The demands of his stomach having been satisfied, his lungs put forth their claim. They exact air to breathe. Very little, as yet, but that little must be pure, and rich in the elements necessary to life.

Whenever there are several persons in one room, the person having the largest frame, the greatest lung power, gets the first choice of that precious element all unconsciously struggle for—oxygen. If the atmosphere is bad, he nevertheless gets the best there is, and the others must take what is left. In a very little while he will have absorbed all the virtue the place has, and weaker people will begin to suffer. If nervous and sensitive, they will become irritable, without knowing why. And little children, having the smaller lungs, will suffer yet more, probably making their discomfort known by vocal signs of distress which are intelligible neither to themselves nor their friends.

There is one compensation afforded by the presence of a strong, healthy personality among feebler people. If greedy of atmosphere, he partly

pays for the robbery in a subtle, unexplainable diffusion of magnetism. If he dominates them he yet supports them; and it is a most curious fact that if they, in a way, submit to the influence he exerts, and feel no antagonism, they receive benefit from the heat that emanates from such a positive nature. Where he likes, he blesses; his friendliness is radiant of good. But only so long as those around him are passive and conciliatory. He is of those forces of nature that either rule or ruin, and the first person who grows restive and self-assertive, who exhibits the stir of a distinct individuality, feels the chill of a black frost of enmity which he must either perish under or conquer, according to the strength that is in him.

And all this warfare between individualities goes on without our recognizance every day of our lives. We know that we enjoy the society of some persons, and dread that of others; that being with one makes us feel better; with another one, worse. But we do not often inquire why. This is one of the reasons, the one immediately bearing upon the subject in hand. We should understand at least enough about it in order to apply its logic to our children.

A robust, magnetic person who likes children, and who is of that unselfish disposition which dis-

penses kindliness unconsciously and without effort, is a beneficent presence in a nursery. He, or she, will certainly get the lion's share of oxygen; but if there is an ample supply, and the apartment properly ventilated, this does no harm. When awake, little ones will enjoy the animating influence of such a companion; when asleep, they will thrive under her tender, watchful care.

In every one of those old superstitions which we have discarded there is a germ of commonsense, of truth which it may be well for us to preserve. Our forefathers, not so very long ago, believed in "the evil eye," and trembled if a malignant glance was cast upon a sleeping infant. If we translate this idea, as we have translated so many others, back from the unknown to the physical world, we can recognize that there are actual possibilities of ill for susceptible personalities in the contact with what is inimical to them.

Why will a young baby turn away with a cry from a frowning visage? Frowns and smiles are as yet to him only distortions of feature. Why will he manifest discomfort under cold, unfriendly handling, however skilful, and be pleased when his nurse is tender and affectionate? Some subtle impression, more than has seemed to be conveyed through eye and ear, has passed into his con-

sciousness. The moral that is entwined with the physical has expressed itself, and the intuition that is, in this undeveloped brain, probably an inherited instinct, essential to self-preservation when every new-born animal was environed with foes, still performs its office, and the ignorant, illogical infant arrives without thinking at a conclusion not always reached by the wisest among us; he knows his enemies and his friends.

There is no "evil eye"; yet is there a loving mother so philosophical that she would not quickly draw away from the bedside of her child a person who betrayed for it contempt or dislike? And she would be right. I would surround my dear little one with the modern substitute for obsolete guardian angels, and be careful that while he slept there was a pure, peaceful quality in the moral atmosphere of his room, as well as a plentiful supply of pure, fresh air for his lungs.

Just as that air must be warm, so must the atmosphere be genial. Peace, serenity, and gentleness—I insist upon the need of them for the welfare of the child. Let storm and strife, anger, roughness, and hard words rage in the backwoods where the new-born are all little brutes, doomed to undergo for generations the discipline that shall refine their faculties to higher uses. Their

houses are rough logs, their clothing a single garment, their food heavy with the lust of animal life, unflavored by an aspiration for the beautiful. Few, in this age, are quite so low. Yet many are but little higher.

As regards refinement, how immeasurably superior are our handsome, well-furnished houses, with their complete equipment for every need of refined, fastidious mental and physical natures. Perfect sanitary arrangements, of course. One need hardly suggest now that good drainage should be secured; sewerage be excluded from bedrooms, and sunshine and fresh air be as regular visitors as palatable meals.

Every intelligent person knows this. The children learn it from their physiology lessons at school. Men read about it in their morning papers; mothers find it broadly hinted in the very fashion columns of their favorite journals. Certainly nothing more need be said.

But in all the large cities in the world thousands of intelligent, prosperous people, able to choose their homes, are dwelling at this hour in houses and apartments where they are obliged at noonday to light the gas in their bedrooms. Where the halls are ever unsunned and unaired; the sitting rooms permeated with fine dust from half-

brushed carpets and draperies, and the odor of cookery hangs about from morning till night; a sickening reminder of our lowest bodily need.

There are nurseries in these houses heated like ovens with dry furnace heat; children's rooms that no more see the sun than a Parsee under punishment; and *kitchens,* which to see is to yearn for a gap in one's memory.

If all these abuses persist among educated people; if they go on, doing every day the things they are warned every day, by the commonest sources of information, not to do; if some cultured mothers do not yet fully know how to feed and dress their babies, and some trained teachers in our best schools placidly defy every known rule of hygiene; how can we expect that the subtler, less generally recognized influences upon health which are here alluded to, will receive the slightest attention?

I am hopeful of it because an understanding of the intimate relations between mind and body puts life and interest into dead maxims, gives us logical reasons for rules of hygiene, and shows that although it may not be within the power of all parents to rear their children under the best material conditions, they may so imbue those children with vitality that they can overcome the

smaller obstacles which interfere with their development; because they are in harmony with the larger purposes of nature.

Now, nothing so sensibly lowers the temperature of a room as the presence of a melancholy, miserable person. He swallows all the life of the air and exhales poison; a noxious human plant, deadly in its effects. If we cannot have sunny apartments for the little ones, pray exclude the dense shade of a miserable personality. Keep out persons who are bitter in disposition, spiteful or intensely selfish, as you would keep out an evil-smelling kerosene lamp. A little child cannot breathe in such an atmosphere. There are pretty romances describing placid, smiling infants lying in their cradles, while around them stand wicked men hatching foul plans. In reality, a baby will stir uneasily if steadily looked at while asleep; unless the gaze is friendly.

And if the little one is so sensitive when wrapped in semi-unconsciousness, he is more so when awake. There is so much difference between infants as to the time their senses awaken that we can only know in each case by making tests. Some babies hear a few hours after birth; some see, some shed tears. To class them all together is to make a grave mistake, for the more highly de-

veloped the organism, the more careful we must be in our treatment of it.

A twofold object is embraced now in our care: to create about our child a wholesome, inspiring atmosphere, and to help him to adapt himself to his surroundings. The air is to be pure; neither vitiated by bad odors, exhalations from human breath, nor by the poison of vicious personalities. In insisting upon this I am merely putting into words the unspoken impression of every mind which has, at one time or another, dwelt upon the innocence and loveliness of infancy. Every one knows that its natural, appropriate surroundings are those the most removed from all that is coarse and brutal on earth, and the nearest to our ideal of heaven. But we do not sufficiently put our knowledge into practice. Of what use are the fair images of poetry, the elevating suggestions of art, the ideals of religion, if we do not strive resolutely to realize them in our daily life? Practical idealism is at least the only philosophy fit for parents to hold: and no vision of perfection which may visit one of us now is too great to be achieved by some other more gifted one, sometime.

But there are really no such things as extravagant ideas; there are merely extravagant expressions. Put the same idea into cooler words, and

its truth is manifest. Now, we have an expression—"native air." Sometimes, when ailing abroad, a person is advised to return to his "native air." Very sick persons not infrequently have a longing for this. It is impossible for them to adapt themselves to new climes, and they crave the clime they were born into. As a general thing, the locality where our earliest years were spent agrees with us better than any other. Apart from sentimental associations, there is reason in this natural bias. But it is, after all, impossible to separate the bias from associations. Matters recognized by our other senses are intertwined with those recognized by the temperature sense; or, if I may be so bold, moral perception. We breathe in the salt air of the sea, the piny breath of woodland hills, and we breathe in reminiscences of childish happiness, of peace and innocence. We bless the one not less than the other. Who can separate the merely physical sensation from the intellectual impression, and say where the one pleasure begins and the other ends?

The air we inhale each moment is *saturated* with moral and mental life; that we exhale loaded with the weight of our own moods and thoughts. What delight there is in getting up into some new, high place, from which others have been absent long

enough for the wind to have carried away every trace of their visits, and we seem for awhile to have a little piece of the world to ourselves! How we throw back our heads and raise our chests and turn our eyes toward the sky! How real and sensible seems the phrase "life-giving atmosphere," which ordinarily falls unheeded on our ears. Just as the gases made by indigestion and blood disorders pass off, so do vapors of the imagination and reason float away, and we have our little hour of sanity, of health.

Is it unreasonable, then, to demand for the child that which we find so beneficial for ourselves? During the first period of life, when the baby is becoming used to indoor air, let us arrange the atmosphere according to our knowledge of the way it ought to be. And so soon as he is able to leave the house, which will probably be when he is a month old, send him out into the fresher air of outdoors.

Of course, a sensible mother will tenderly wrap up her month-old infant in light, warm garments; thin and fleecy in summer weather, and thick in winter. She will select a clear, dry day for this momentous first outing, which should take place soon after baby has been fed. Let us recollect one rule: a person seldom "takes cold" unless he is

tired, hungry, or sad. Send the little one out, therefore, in good condition, and with a person so trusty, so wise—that scarcely one in a thousand will fulfil the requirements.

Volumes might be written on the carelessness of nurses; volumes have been. Legions of sermons might be preached as to the proper care of children out-of-doors; and they have been. Of what avail? Mothers are not yet impressed with the incalculable importance of kind and wise supervision of this daily hour or so of the child's life. They send the little ones out to get the air, without giving heed to the kind of air they shall get, or under what conditions.

In large cities one sees hundreds of tiny faces wrinkled distressfully under the horror of the noises and smells of crowded business streets. Elevated trains shed cinders and smoke, cable-cars necessitate a rapid whirling across from sidewalk to sidewalk, and every demoniacal sound of civilization swells into a bewildering roar under which hapless childhood totters, stupefied. Outings of this kind are only beneficial in contrast with home in a dark cellar.

A quiet street should be selected for our little one's promenade in nurse's arms. A park, preferably. Yet there are times when we want to give

trees and foliage a rather wide berth. In early autumn, and just after rainfall, proximity to them is not wholesome. At other times, however, cities afford no better spots for our little ones to spend their period of exercise.

Let us have no carriage for baby until he gets too heavy to be carried. And when we get one we must convert it into a veritable nest, with plenty of warm, *clean* afghans, not an old fur robe, full of dust and disease germs. One very common addition to baby's toilet needs comment. Until two or three months have elapsed since his tender eyes have seen the light, it may be necessary to throw a light tissue veil over his face while out-of-doors. But let us be extremely careful to adjust it well, so that it shall not press tightly against his nose or eyes, nor be converted into a veritable "wet blanket" by glueing itself against his mouth. The veil should never be a thick one, nor be continued after the little one's eyesight can bear broad daylight.

In very windy weather a baby carriage should be kept with its back to the wind, and the nurse ought continually to interpose her own person so as to guard her charge from a rough blast. By the proper arrangement of a parasol, his face can be protected. However, our little one will

not be out in windy weather until he is at least six months old, and can sit, instead of lying helplessly on his cushions. Among the many other avoidable discomforts that wait upon infancy is the posture little ones are usually forced to assume in their carriages. Baby is taken out not solely for change of air, but to give him variety and entertainment. As soon as he has begun to "take notice," he likes to see what is going on around him. How can he, if he is placed flat upon his back and chained tightly down with coverings? He can stare at the sky, certainly; but that pastime grows monotonous.

One baby of my acquaintance was treated differently. The beautiful little fellow, strong both in spine and neck from birth, was put into his carriage every day, after he was three months old, for a ride; hooded, cloaked and mittened, but neither veiled nor strapped in, for the watchful mother walked in front and kept one hand on him, so that he could move about freely without risk. Instead of being laid upon his back the space at the head of his carriage was raised by several layers of blanket, topped by his little square pillow, so as to form an inclined plane; and he was then placed comfortably, so that the upper part of his body was considerably higher than his feet, and he

could look around and use his arms at will. He was a most active and intelligent little fellow, and however much of this was due to nature, his development was at least not retarded by unwise practices on the part of his nurses.

It is not my aim to give minute and positive advice concerning details, for there are no rules which can be indiscriminately applied. In the matter of "outings," some children need more, some less. Mothers should carefully observe the effect of the plans they follow, and alter them as seems advisable. Alas, that we must experiment at all with our children! But since we must, let us do it with intelligence and caution. Some things are unfailingly indicated by common sense; for instance, that since a young child ought not to be either chilled or over-heated, he should not be out-of-doors in wintry weather much longer than half an hour at one time; while in summer the cool, fresh hours of early morning must be selected for his rides and walks, and if he spends this period of heat in the country, there is no reason why he may not be kept out-of-doors all day. But never let a little child remain out-of-doors after sundown, either in winter or summer.

I say this while recollecting vividly the ridicule that some doctors cast upon what they call "the

night-air superstition." Certainly, the only air we can breathe at night is "night air." And it ought to be pure. But if possible, high up above the ground. I should refuse to permit any child under six or seven years old to go out-of-doors after four o'clock in winter, or seven in summer—that is, after sunset—unless some exigency demanded it.

Upon rainy days it is well to put on children's outdoor garments, open the windows, and let them romp and play for awhile under shelter; just as long as older people can stand the noise. Endurance of it will be easier if they share in the little ones' games. If it is a piece of self-sacrifice, it brings its reward. Grown people who unaffectedly and heartily participate in a child's recreation hour, gain in freshness and vigor by temporarily throwing off their burden of years. Is it not something to have "time roll backward," making us children again for the nonce, even if our cares stand waiting to spring at us again when we resume our usual attitude? I have seen a dignified general in the army get down upon the floor to "play bear" with his grandchildren, and arise with a pink flush upon his cheek and the laughter of youth on his grizzled lips; the better and happier for his self-forgetfulness.

Children like so well to have their elders play with them that once having tasted the pleasure, they are apt to become importunate little beggars. Perhaps it were wise to bestow our company as a reward and favor. But where happy relations exist among the members of a family, an agreeable free-masonry prevails that does away with stern reserves. Holidays are youth's natural time of privilege, and they do not come too often with the merriest among us. What would life be without its winter sports and pastimes, its spring and summer vacations? They are welcome to the oldest, but craved and desperately needed by the growing generation.

The colored people of the South, whose rude vernacular is full of graphic expressions, have an odd and appropriate phrase for the friskiness of children. They say, "You'se got spring in yo' bones, child!"

Yesterday, while sitting on a bench in a park, this phrase was recalled to me while watching the gambols of some little children. "Gambols," I said, but "struggles" would be more appropriate. The tots had "spring in their bones," the gladsome feeling that enters into all young things when the first warm sunbeams have chased winter away and coaxed forth the tender buds, and the

ground is covered with waving spires of grass. Everything in nature is full of motion. You can almost see the plants grow and the leaves unfold. The birds and squirrels seem wild with delight, and in the country the colts toss up their heels, the lambs frisk about, and every youthful creature expresses the joy of living by some sort of muscular action.

The young of the human race are alone bound over to keep quiet. They are taken out to walk in the beautiful parks, and compelled to restrain that natural impulse which makes them want to roll over on the velvety grass and climb trees and dig in the earth. There is no help for it as things go. If children were allowed these liberties, the beauty of the parks would soon be spoiled. They would become *mere play-grounds*. Poor little ones! What a life they lead, between the restrictions of the police and the riotous nature in their breasts.

But since the laws of society are so hard upon children, it would seem that we ought to lighten the pressure somewhat by our sympathy and indulgence. It is charged against American children that they are boisterous and self-assertive in public. I have myself often been surprised and pained at the lack of consideration for their elders shown by our young people in the way of grasp-

ing car-seats, taking possession of the easiest chairs in the parlor and the choicest bits at table; in their inclination to dispute and their greed of attention. But if children are unmannerly, bad training is clearly the cause. They are *mal élevécs*. It is quite possible to be happy, spontaneous, and overflowing with good spirits, and yet be docile and sweet-tempered. To sit still is not virtue. Sitting still may be required, but running about, climbing, twisting, and stretching every muscle in his little body, is much more natural and congenial to a child, and every opportunity ought to be given him thus to work off an activity that will certainly turn to fretfulness if restrained.

Doubtless much of the docility of the country child indoors is owing to the liberty he enjoys out of the house. If all our city children had playgrounds of their own, there would be less insubordination from them. Sedate, middle-aged people forget that there was once a time when the feeling of sunshine and fresh air mounted like wine to their heads, and a little physical freedom seemed the finest thing in the world.

Leaving for the instant the matter of outdoor exercise, which is considered later, we will speak of a subject which everyone acknowledges to be of the first importance. Fresh air is justly consid-

cred such a boon that it alone seems worth going out-of-doors for, and we console ourselves when reflecting that our children must walk sedately along the city sidewalks instead of exercising, that at all events they are getting the good of the air.

But are we quite sure of this? Have we taught them how to breathe properly, so they may appropriate the life-giving elements of the air to their own benefit? Do we know, ourselves? A faulty manner of breathing is responsible for many of the maladies that attack us. Yet the term now so much used, "deep breathing," is absurdly misunderstood. Babies, it is said, breathe normally; but from some unexplained cause little children rapidly pass to a false method, and it is necessary to watch them and correct faults before they become confirmed. We should be careful that our directions are clear and accurate.

A doctor who attended me in my childhood recommended, as a remedy for a chronic shortness of breath, stopping at every corner when I walked out, "to take in a long, full breath—just as much air as the lungs could be made to hold." My conscientious attention to this advice brought mental satisfaction, but not physical benefit. It had not occurred to the good doctor, any more than it occurs to the majority of persons who consider

themselves authorities upon hygiene, that before you fill a stove with fresh fuel you must first clear out the débris left from the old fire. There is a limit to the capacity of the lungs to hold air, and if they are already clogged, as they commonly are, with effete gaseous matter, one may swell like a balloon with the effort to take in fresh air and it will not penetrate beneath the upper region of the lungs, leaving the deep recesses, which ought to be reached, entirely unaffected. The lungs need thorough evacuation of poisonous matter, as the bowels do. That person is blamed who continues to eat full meals when the kidneys and intestines refuse to perform their offices. "Set these torpid organs to work," would be advised, and we would meekly try laxatives and other remedial agents. But just as much do the lungs need to be made to perform their full duty in carrying out of the system air which has been respired and is consequently charged with carbonic acid gas.

The reason why we need to use some effort to do this is because, through wrongly adjusted clothing and bad habits of posture which weaken the muscles, most persons have acquired the habit of *half breathing*. They take air in a little way, and send it out in the same languid manner, and rarely know the pleasure of a full, rushing breath which

energizes the entire system and makes one know the joy of living.

We must bear in mind that there are two parts to the act of breathing—inhaling and exhaling—and one is no more important than the other. Children should be taught to breathe *out* vigorously as well as to breathe in, and always to make an energetic effort to squeeze the lungs free of old air before they take in a full breath. We are usually afraid of a full expiration; it makes weak persons dizzy. But there is not the slightest danger to be incurred by breathing out just as long as possible, and after one thinks that the air is all out it is well to draw in the abdomen and pump the lungs dry by pressing the hands against the sides. Then take a full, deep breath.

If this little exercise is performed out-of-doors, so much the better. If in the house, the window should be open for a moment, unless the atmosphere is very pure. The chief benefit is to impress the child with the importance of complete breathing, so that he will insensibly acquire the habit of breathing more deeply at all times. There are a few simple rules to heed. One is, the shoulders must never be raised while inhaling. Another, keep the chest from sinking while breathing out. In exercising it is well to stand with the

weight on the balls, or middle part, of the feet, the arms hanging lightly by the sides, so that the body will neither be thrown backward nor bent forward.

A little book appeared some time ago giving good advice upon keeping the mouth shut. This is excellent as far as it goes, but one must also keep the nostrils open. Large nostrils and great vitality ordinarily go together, but it is not generally known that the nostrils may be enlarged by exercise. Breathing might well be made the subject of a trifold division: breathing merely to live, which is the half-way breathing that most of us do; breathing for health, or deep and correct breathing: and breathing for exercise, which is a sort of mild and pleasant calisthenic that even invalids can take.

I taught a class of kindergarten children some of the simple principles of correct breathing several years ago, and one morning one of the mites popped out: "I had a cold last night and my nose was all stopped up, so I tried the exercise you gave us, and the cold all went away!"

The exercise was, holding moist air in the nasal chamber, and is performed in this manner: Holding the body erect, with the shoulders down and the chest steady, place the left thumb over the left nostril and breathe in slowly through the right

nostril until no more air can be inhaled. Now, cover the right nostril with the right thumb, remove the thumb from the left nostril and breathe out fully. Reverse the order, and repeat several times. This is single-nostril breathing. Now comes the second part of our exercise. After inhaling deeply through one nostril, cover both nostrils with the thumb and forefinger, shutting in the air. Imagine yourself gaping, and try to put the throat in the position for a yawn—this opens the throat. Keep the mouth shut. Now, let the air gently come forward into the nostrils till the nose is swelled out, then remove the thumb, breathe out fully and take in a deep breath, of course through the nostrils.

This exercise should not be performed more than twice in succession, nor oftener than three times in one day. It is a very beneficial exercise for persons who are prone to colds in the head, but a mother should thoroughly master it herself before she essays to teach it.

There is one suggestion I almost hesitate to make, because unless carried out with extreme care it may do far more harm than good. Never attempt it with a child too young to be self-possessed and reasonable, nor persist in it against the little one's expostulation. Fill a bowl half full of

clean, warm water, adding a tablespoonful of pure glycerine, then get the child to lean over until his face rests upon the surface of it, and breathe in once or twice, until the water has entered and been expelled from his nostrils, clearing them more efficaciously than can be done in any other way, if they tend to be "stopped up." Be very gentle, and do not let the child become nervous. He will possibly feel oddly the first time, but should soon comprehend that this measure, while not pleasant, is of great benefit, sometimes curing a slight head cold when nothing else can. After he is rested, induce him to take a few deep breaths, expelling the air, as I have before suggested, by pressing the hands upon the abdomen.

An excellent method of overcoming the fault that most children and many grown persons have of catching the breath through the mouth while talking, is to practice counting in one breath. Take a deep breath and count, in a clear, loud tone, up to ten; then stop, shut the mouth quickly, get a good breath through the nostrils, and count up to twenty. Rest a little, and count to thirty. So on, until your limit is reached. After a month's practice one should be able to reach one hundred with ease. Most little ones will like this exercise; and another to which they take

kindly is breathing *in* through the nostrils, then breathing *out* through the mouth, alternately.

No pains are too great to engraft firmly in a child's life the habit of deep breathing at all times, and under all circumstances. Mothers must be patient, ingenious in making exercises seem like play at first, and watchful that they are rightly performed, as otherwise they are useless. It would be delightful if every mother could take a short course in deep breathing of an accomplished professor, so that she would really possess the art. But some good can be gained by carrying out these few simple suggestions. Intelligent children as young as three or four may be taught to breathe deeply, and if they are bored and fretted by the lessons—there is something amiss with their teacher's method. For no other lessons are so stimulating, both to body and mind, as breath calisthenics.

CHAPTER III

EDUCATING THE NERVES

"It is said the healthy body helps to make a healthy brain; it is also true that a well-regulated brain helps to keep the rest of the body in good health."—WARNER.

THE underlying cause of many ailments that attack the present generation is nervelessness, or a deficiency of vital force. A change has come over civilized people, as a noted writer upon insanity observes, and whereas diseases used to affect the circulatory system, they are now carried over into the nervous system.

There has grown up a misapplication of the word "nervous" which obliges us frequently to use it in a directly opposite sense from what it originally meant, and we now say that a person is nervous when we mean that he is weak and uncertain in his acts, instead of employing the term to describe a creature full of life and vigor. To be alert and active is the normal condition of a

healthy being. A perfect circulation implies enjoyment in moving about, while apathy and sluggishness are signs of some malady. Weak nerves and weak muscles go together. Mothers should, therefore, watch carefully those babies who are very quiet, slow to move and heavy in their motions; either very frail in structure, probably with peculiarly clear, transparent eyes; or else fat about the head, small-boned and with a sort of limpness about them, shown sometimes in a loose grasp of the fingers upon whatever is given them to hold. Although there are many other variations of the nervous type, these are, I think, among those most apt to become abnormal in brain development. A high degree of excitability is more hopeful, more amenable to training, than this nerve and muscle weakness. But proper training will do much even for those born with these tendencies, while for average children, of normal bodily and mental equipment, it will do everything.

The chief point in the physical training of children is to educate their nerves, and the time to take this matter deliberately in hand is as soon as they are born. We may suppose the infant, upon entering the world, possessed of a certain burden of energy held at the command of circumstances. The first suggestion made to his brain

starts a portion of it off upon some path. This explorer beckons more to follow. Rapidly, infallibly, the habit of energy flying in that direction is established, for nerve tissues have memory and tend to do over again the thing they have done before.

So, it is of the utmost importance to make the first acts we impose upon the infant, and which it so automatically carries out, a good example for its nerves. Before they have done anything, they don't know anything to do, although they have more or less strong tendencies; but after we have set them in motion by our handling of the child, they know how to do some one thing, and quickly store up the knowledge in their memory as a precedent. The absurdity of declaring that little babies know nothing, and it makes no difference what sort of habits they are accustomed to at first, is at once apparent when we realize that memory is not confined to the mental acts of a person, but relates to his physical acts also, and it is no misnomer to say that his very fingers and toes, or his vocal chords, have a memory of their own.

Consequently, by establishing good habits in the child's life, we are beginning his nerve training in the right way. Everything in nature—and in art, too—that is natural, is regular, and acts in a

regular, methodical fashion. Irregularity in the structure of a tree is a disfigurement, and irregularity in the conduct of a person is a moral disfigurement, always deeply mixed with some bad physical habit. As "nervousness" is a revolt against law and order, against what is seemly and appropriate to the individual, everything which is effectual in bringing nerves under the dominion of will power and reason is valuable in physical training.

Two great lessons are to be impressed upon the child's nervous system: quiet, or the power of refraining from action; and deliberate activity, which is carrying out rightly impulses that have been normally aroused. Of which two the first is the more difficult, and belongs to a more advanced stage of life, as it involves a greater degree of self-control. Nearly all maxims of conduct are prohibitory; we are continually enjoined *not* to do thus and so. To adults, the wisest and most experienced, this advice is ever reiterated. Yet, we expect of babies, not yet possessing a capacity for other sorts of action which can carry off the energy so checked, power to keep from doing the few things they have learned and toward which there is a spontaneous flow of impulse. But such self-restraint is beyond them.

We must first cultivate the child's body to act rightly, and afterward desire of it that degree of self-restraint which involves a comparison and choice between right and wrong. The physical and moral natures are so dependent upon each other, and the laws of each so intertwined, that it is impossible to speak of bodily things without introducing considerations which are ethical. So, when I speak of training the child's body to act rightly, I mean, to act in obedience to the laws of development, which it should know through having practised them long before a conscious acquaintance with them takes place.

All intellectual culture, all moral education, stand upon the basis of nerve-training. What are nerves? Threads of communication between our outward surroundings and our brains. A complicated nervous system is a sign of a fine organism. The complete, perfected creature of civilization is one whose every nerve is toned up to do its duty, responsive to call, like the notes of a fine piano. But unhappily, this acute sensibility is accompanied by the great disadvantage of liability to shocks from what is unpleasant and injurious. And particularly in America there are too many stimulants to nerve action. In the first place, our climate, with its extremes of temperature. A

topographical map, showing the effect of different altitudes upon health, charges the notheastern part of our continent with the severest strain upon the nerves; the Middle States west of the Mississippi River are far less exigent, and the South and extreme West are most favorable. Generally, moisture is conducive to phlegm, although a high and dry climate, if equable, is the very best for health. Our climate, as a whole, is less equable than that of any other nation upon the globe, and its sudden, startling changes of weather keep alive much of our painful susceptibility, for human nature cannot become inured to shocks.

Disagreeable noises are, perhaps, the next most wearing factors in our lives. We are accustomed to submitting to these without realizing how baneful they are. Something that at first seems intolerable finally ceases to be noticed, and we flatter ourselves that it no longer hurts us. The shrieks of factory whistles, the rattle over cobblestones, the din of numberless musical instruments, may all be borne with equanimity when they blend into an indistinguishable roar, for any rhythmical noise resembles the melody of nature. The restful effect of listening to the ocean breakers in their measured ebb and flow is precisely contrary to the disagreeable alertness, and sense of being kept on

the *qui vive*, caused by the abrupt noises that constantly assail our ears in the whirl of city life.

This is one of the greatest advantages that the country has over towns. Even more than the pure air the quiet atmosphere promotes peace of mind. So, it is desirable to select the most quiet spot available for the daily outings of our children, if we must rear them in town. And it is also essential to protect them as far as possible from another terrible factor of American civilization—hurry. The evil consequences of our miserable fashion of rushing to catch cars, and driving ourselves continually from one duty to another, is manifest in the fretted, anxious look upon the faces of little ones thus jostled about. Never say to a child "hurry" unless to rescue him from some impending danger. Say at the right time and place, "Be prompt and be ready," so that he can adjust himself to the occasion without discomfort. It is useless to warn grown people against slavery to their clocks. We are mostly bent upon finishing a piece of work within a given time. But as this puts a strain upon nerves, we should, when the work is done, relax, and indulge ourselves with a brief play spell. A succession of strains breaks down adults, and hurts children even more.

The child who has an ambitious, emulative spirit

needs to be especially guarded from suggestions to "catch up" with whatever is ahead. What a difference there is in this respect between white and black children! When I was young we had in the family a colored lad who for idleness and trickery surpassed most others of his age. His mistress used bribes, threats, and cajoleries to induce him to get the dinner dishes washed seasonably, and finally resorted to the plan of giving him a certain limit to do them in. With edifying seriousness and a roll of his eyes the boy would approach her, saying, "Please *time* me, ma'am." And, upon receiving the desired limit, would hasten to his kitchen with a business-like air. But whether the limit had been set for twenty minutes or two hours, we were sure of finding the young rogue stretched out comfortably on two chairs, fast asleep beside the untouched dishes, when we went to send him to bed. It is doubtful if any white person would be capable of such placid, persistent disregard of the claims of work.

Young people are not usually given to intense concentration upon their pursuits, yet in proportion to their degree of mental discipline even a slight degree of absorption is a severe tax. So, we should be careful about disturbing and interrupting a child who shows signs of thinking hard

either about his play or work. All interruptions to a chosen pursuit are irritating and injurious. The breaking of a chain of ideas is equal in its ill effects to a slight cut or burn of the skin, and anyone who is subject to continual interruptions soon begins to manifest that impatience and fretfulness which are certain indications of nervous strain. Therefore, let children finish work they are interested in, unless their application extends into unseasonable hours. Let them prepare lessons apart from the family, and at regular times; give them plenty of time to eat their meals, and while discouraging dawdling and unpunctuality, yet allow them a certain leisureliness in everything, for children who are hurried and driven inevitably develop some disease of the nerves.

When this comes about and the child falls a victim either to some acute disorder, such as "St. Vitus' Dance," or a more insidious malady like unreasonable fits of gloom or attacks of "crossness," remove him from school temporarily, should he be attending school, or suspend the occupations he is engaged in, whatever they are, and set him at something else. Fresh air is the first curative agent. In every season of mental depression one should, if possible, live for hours at a time out-of-doors. Short outings, unless repeated sev-

eral times every day, are not enough for the child whose nervous system is disordered. He needs, so to say, to immerse himself in the fresh air, and inhale as much oxygen as he can pump into his lungs. Manage so that he does not get over-excited in plays, avoiding, for that reason, those into which the spirit of competition enters. Try also to have him assume a good carriage of the body, for this has a wonderful effect upon the character. Mental and physical action being reflex, a sickly body will droop and bow the mind with it, while depressed spirits put the body in an attitude that invites illness. The indicator for mental health is the chest, and it invariably drops in when a child is sad or weary.

A watchful mother will detect the first signs of this drooping, and devote herself to changing the child's mental attitude till he becomes cheerful and composed again. A few exercises in deep breathing are among the best remedies, and there is one which is a positive specific, if a parent or teacher will take the trouble first to master it completely before imparting it to the child.

Stand in the correct posture, head erect, weight resting on the balls of the feet, not the heels, chest upright and back straight. Draw in as much air as you can in one breath, hold it, then rise to the

toes five times, taking in more air each time until the lungs are filled. Now, raise both arms horizontally in front of the body, stretch them straight out, shake both the hands at the wrists until they are limp, then begin and clinch the hands, at the same time drawing them back toward the shoulders, increasing the power until, as the knuckles touch the shoulders, the fists are clinched with fury. Open the hands and slowly drop the arms, letting the air out from the lungs *while the chest is held upright.* Then inhale deeply. If correctly performed this exercise will cause an electrical thrill to pass through the entire body, and the weak, spiritless person who puts himself through it three or four times each day will soon begin to take a new interest in living.

There is always an exhilarating effect in a change of scene. If possible, take the nervous child away from home for a few days, so that his nerves which have formed bad habits may "take a new start." Anyway, get him out of his old rut into some novel path, and by every known means cultivate cheerfulness in him, and a wholesome interest in his surroundings. When a child says he "don't care" about anything, he is in a bad way. But instead of harassing him by entreaties or commands to take firmer hold of his oc-

cupations, we should go to work in another way.

Actors know that assuming the outward semblance of a feeling helps to create the feeling itself. One of the first essentials in assuming a character is to take on the attitude and facial expression proper to it. The feelings will become tinged by the outward appearance, and a correspondence is quickly established between the play of expression and the emotional nature.

Now, children are naturally and unconsciously actors; that is, they are artistic. What they feel they portray, and whatever they portray they feel again. In endeavoring to turn the current of a child's thoughts from an unhealthy channel into a healthy one, our object is gained if we can change the expression of his face and his bodily attitude into those belonging to a brighter mood. It is a great point if we can get him to smile or laugh, but after that he may relapse again. Then we must induce him to abandon his self-imposed rôle of "the knight of the rueful countenance" and take up a different one.

Get the cross child to stand up and read aloud to you the most cheerful and inspiring piece of verse you can lay hands on. Pay no attention to his mood, but be as bland and sweet yourself as

a summer's day. Appear deeply interested in what he reads to you; *applaud*, and encourage him to noisy demonstrations of mirth. If this little artifice has been successful, go a step farther and suggest a play or tableau of a burlesque sort, offering him the principal part. If there is a large family it is worth while to get up a little entertainment at home. The child who sets himself to act the part of a brisk, lively character is obliged to change his feelings to correspond with his rôle. But if this fails, he having no taste for dramatic art, and if music, also, has no power to charm him at least continue your efforts by surrounding him with cheerful companions. Be bright and cheerful yourself before him; particularly in the mornings, for they set the note for the day.

I think much misery would be averted in this world if everybody had the habit of expanding his chest, and singing at the full compass of his voice a stanza of some cheery song every morning when getting out of bed. Singing is highly recommended as a nerve tonic, and justly. When the world looks bleak and things are out of tone, going into a room by one's self, opening the window and singing loudly "The Star Spangled Banner" is a hundred times better than taking a pill. It exacts of one a great deal more resolution, but

the very effort required is beneficial, for the chief thing to aim toward in dealing with disordered nerves is to induce an exertion of will power.

Hence the great importance of educating the child's judgment very early. Long before any effort is made to educate him in the way of imparting information, we should begin to train his senses to observe and his will to act. With gentleness and caution, selecting a moment when he is neither hungry nor sleepy, and shows a spontaneous desire to look about, we may attract the attention of an infant of, say, two or three weeks old, to a brightly-colored ball swung before him. See if he eyes it steadily or if his gaze wanders. In the latter case there is probably lack of will power, and the greatest care is necessary to develop in that child muscular strength. Yet, he may respond to other means used to attract his notice. If he does not care to look, he may listen. Note whether he shows pleasure and interest in singing, and has preferences. One baby girl who fell under my observation showed remarkable discrimination in this way, decidedly preferring the "Sweet By and By" to any other song, and becoming restless when others were used as lullabies. Infants of two and three months have been known to "croon" an accompaniment to the

piano, showing thus early not only a perception of rhythmical sounds, but an appreciation of melody.

In all attempts made to attract young children's notice and train their sense perceptions, we must avoid arousing in them strong sensations of either pleasure or pain. The effect of all the communications established between our outward surroundings and our brains is to create a little shock or thrill in the centre of our being and arouse one of *three* feelings: pleasure, pain, or mental gratification; the last of which is the more neutral feeling, the one that makes us recognize things without their affecting our personal consciousness.

The more of this neutral territory there is in our brains; the more nerve fibres we have able to convey to us impressions that produce mild satisfaction without the sharper touch of pleasure or pain; the better balanced creatures we are, the more highly developed, civilized men and women we are; the more useful to others, the pleasanter to ourselves. The capacity for this thinking impressibility is something which has grown up in man along with his all-around physical development. Animals and the lower orders of men know nothing apart from what they love or fear. The more animal-like we are, the more our ideas are

colored by liking or dislike; and this is exhausting.

A high order of genius may be accompanied by such an unstable, unreliable set of nerves that they send every impression rushing to the seats of pleasure or pain, and the owner is perpetually in a state of emotional disturbance. He gets worn out prematurely, not because he has too many nerves, or that they are too active, but because they are like a mass of raw soldiers, disorderly and in need of drill. The artistic temperament is peculiarly liable to become the prey to such disturbances, not so much owing to any defect inhering in its own constitution, as to its escape from the wholesome discipline of regular muscular exertion early in life. I should be among the first to deplore a system that aimed to draw off the finer mental energies into the routine of manual work. Our natural poets, artists, and inventors are entitled to such freedom as birds crave, and the child who shows signs of possessing such gifts ought to receive an education entirely in accord with his instinctive needs.

But unless these superior organizations are endowed with strength of body, their careers will be short and their success in life aborted. It was Emerson who declared that "the artist needs a

frolic health." And certainly it would be for the good of all mankind if its prophets and law-givers were all perfectly sane and well-balanced; free from the morbid streaks which inundate us constantly with floods of pessimism and eccentric philosophies.

The emotional nature must not be allowed to begin its sway too soon. The greatest consideration in all the physical code of the nursery is to keep the young child in a state of intelligent calm. The gradual unfolding of his intellect should give him a sense of peaceful enjoyment. Instead of being lulled or titivated, the infant should be permitted from the first a reasonable degree of activity unaccompanied by excitement. Who has not seen a baby breathless between laughter and crying while being tossed up in the air by some thoughtless person? Or stimulated to undue delights by noisy, romping visitors? Let us be careful not to start emotional life running too rapidly in our little ones, for their nerves are so extremely unstable that acute pleasure is often followed by pain, and a few rapid transitions of this kind are sufficient to destroy good mental balance.

The best company a baby can have is a little child. There is between these some peculiar bond of affinity, a mutual comprehension which renders

their contact wholesome. Grown people unconsciously exact too much of the very young; their very looks are charged with meanings that tease and bewilder. The baby often shows a relief and joy that are significant at the entrance into his presence of a small child, whose merriment is innocent and simple, nearer his level than the stiff, experimental makeshifts at companionship attempted by older people. Live pets are his natural playfellows, also. A baby commonly likes a cat, more perhaps than any other animal. But someone should be near when he is playing with it to ensure mutual good treatment. If the kitten has claws the baby has yet to learn that it has preferences, also, for not being held by the neck.

In general, the nearer his associations are brought down to his own intellectual status, the more wholesome is the atmosphere for a young child. It is notable that "only children" are apt to be precocious—and nervous. Their minds are kept on the stretch by continually trying to comprehend what is beyond them.

Hence, it is exceedingly necessary for a child who is much by himself to pass a great portion of his time out-of-doors. In a garden, if possible. Do not let us be too eager to instruct him. Indeed, it is doubtful whether any other instruction

is admissible than the truthful answering of a child's questions. The natural world contains stimulants enough to his curiosity, and the sight of bees, birds, and insects, the watching of growing plants and vegetables will set him off on quests which it will keep our wits busy to follow.

Life in garden and field is the ideal life for a young child. He loves to handle stones, dirt, and seeds, finding out their qualities in this course of object lessons, and learning wisdom as through the months he listens to "Nature's serial story," which makes for him a perfect melody. After awhile his judicious mother will help him to bind together his scattered facts in their beautiful relationing chain, showing him the *how* and *why* after he has found out for himself that things *are*. That shrewd observer, Samuel Smiles, notes that Natural History studies have a peculiarly calming effect upon the mind. Naturalists usually live long and are remarkable for their insensibility to the ordinary trials and tribulations of life. So, children who are nervous, fretful, and selfish may be weaned from their peevishness by having their attention turned to interesting natural objects. Let them make collections of shells, if happily they pass a vacation at the seashore; or ferns, bees, butterflies, quartz, if in the country. It matters

not what, so they are interested in their subject.

In all this we are training the child's nerves, so that those which are *intellectual* shall gain control over those which are emotional. The supremacy of intellectual nerves means harmony with our environment, self-control, right relations with our fellow creatures. The sooner they become strong and vigorous, the better for the individual. And their development is through proper exercise of sense perceptions and the consequent growth of judgment; while the lawless tendencies of the emotional nervous system are checked by strengthening and training the muscular system. Our aim is not, however, in this connection, to make the muscles themselves strong and enlarge them by special exercise, but to secure exactness and precision of motion. Drill is the best possible offset to impulsiveness and unreasonableness. Mutinies in the army and navy are generally suppressed through impelling the revolted soldiery back into their habit of obedience. They cannot help obeying commands; their heads, arms, and legs conform to regular usages before the men know what they are doing.

In every occupation in life drill is serviceable, although the nervous temperament objects to it,

merely because its function is to do away with nervousness. The ideal home education implies such a judicious physical training, begun in infancy, that even the child of naturally overbalanced emotional nature shall never realize that he has a nervous temperament. What a demoralizing influence in a household is a nervous mother; and how much more common they are than in the calmer times when there was less steam and more horse-power!

The general complaint now among women of the more cultured class is that they are hurried and driven, and fretted almost out of their lives by the demands upon their time and strength. The demands of modern life tax us heavily even in the matters of mere existence, for the aim of all improvements in our modes of daily living is variety rather than ease, and all work that has seemingly been laid aside as a bygone hardship has really been transformed from our hands to our brains. We owe to the ingenuity that has introduced complicated inventions into our houses little thanks, except for the items of daintiness and refinement. There has come to the mother no lessening of care; no lifting of the burden of responsibility.

And yet with this undiminished responsibility

upon her, a modern woman feels that she must keep abreast of the times by undertaking numerous outside occupations that are absorbing enough to furnish work for persons with nothing else in the world to do. She must know a little of all the arts and sciences, must belong to several clubs, keep up with fashions in social matters, understand her husband's business in order to steer the ship herself in case he becomes incompetent, and lastly, superintend her children's education. The last is, in itself, a life-full. And is it not the most important, the most necessary item of all?

I have an idea that true motherhood is so great and magnificent a function that a lifetime of training is essential to its right fulfilment; and that girls should be trained for it from infancy. Ay, and the training for fatherhood should begin with the boys while they are in their cradles!

What is the first quality essential to a good parent? Self-control: the subordination of all his impulses to his judgment. And is not this same quality the basis of individual happiness and usefulness? When we are educating our child's senses, muscles, and nerves to obey his will, we are, therefore, training him not only for his own harmonious development as an individual, but for his highest function as a member of society. The

consummation of right training is to enable the young person to govern himself. Hence, our first efforts must be directed to the point of getting the child to realize what he is trying to do, and then to concentrate his energy upon the act, by an exercise of his own will. This is self-subordination, obedience to law and order, and not to a parent's arbitrary command.

Our present-day education recognizes this principle, and indeed makes it the very foundation of character training, beginning in the kindergarten. I wonder if most mothers, watching a class of children engaged in some of the pretty little finger games, directed by a teacher, does not think them a nonsensical but harmless pastime, not dreaming of the use of these muscle movements in teaching the child attention, precision, and judgment? It requires considerable exercise of brain power for the child to move his fingers, head, and feet—not in a random, aimless way—but in accord with some idea which certain motions symbolize. And one may single out in a class of kindergarten children the ones who are skilful in making specified movements as those who are most educable, while the wandering gaze and listless movements of others indicate as surely mental organizations of a poorer quality.

In my opinion no part of the kindergarten schedule is more valuable than the calisthenic exercises. A skilful teacher makes them of incalculable value as a method of what one of our most excellent writers upon children's physical culture calls *brain training*. He says, " Training and guiding brain action and mental action should precede instruction, and is the principal object to be aimed at in the earliest years." This brain training " consists in getting the little pupil to look at objects and choose one slightly unlike the others, from a mass; to feel weights and sizes, comparing those having different weights as he holds them, separately, in his hands." With nervous children it is especially desirable to avoid much talking, and induce them to go through little experiments and arrive at results by themselves, as this getting knowledge by one's own unaided efforts calms and quiets the nerves by exercising the judgment.

A child's judgment is most healthily exercised upon the activities of plays involving muscular motions of a regular, rhythmical character. There is real value in many of the old-fashioned ring games that seem the spontaneous outcome of the play instinct. All recreations that exact obedience of the body to a plan existing in the mind,

are to be regarded as belonging to education. Little children do not at first recognize any plan, but imitate the motions of their elder playmates. Gradually, a mental impression builds upon muscular movements, and presently they begin to criticise, to make improvements, to get up new plays founded upon the old one. A long step is here taken in mental development, but many children stop short of it, not having the constructive imagination.

Were it not for the instinct of children to train their own muscles by play, how little physical education would fall to their lot! Reflecting upon this, the situation of an only child, reared in the city, becomes alarming. It appears almost inevitable that the muscular system of such a child will remain undeveloped for lack of proper exercise.

Every muscle in the body needs exercise, yet how few get it! Walking and running are not enough for our little ones; they need arm-swinging, hip movements, finger exercises, and, in fact, all the varied and complicated movements of a perfect course of calisthenics. The *tools* of the gymnasium, dumb-bells, indian clubs, etc., are not to be generally recommended. They tend to develop strength of muscle rather than flexibility

and what may be termed bodily intelligence. I would rather have parents pursue at home with their children the lighter calisthenics of the Swedish system, which every parent ought to understand in part, sufficiently to go through the elementary exercises.

Any good system of light calisthenics, pursued regularly for a little while every day, is extremely beneficial. In good weather, and if one is happy enough to live where he can command the use of a yard, the proper place for such calisthenics is out-of-doors. They then become twice as exhilarating, and a young person derives more enjoyment both from the fresh air and the sense of freedom.

For special sense-training, with a view to reflex action upon the nerves, few things in my estimation excel archery. Boys and girls should be taught to shoot at a mark with bows and arrows as soon as they can draw the bow. Nothing gives better training in precision, accuracy of vision, and self-restraint than archery. It used to be highly lauded as a branch of physical education, but now we have almost forgotten it. In the days of Cyrus of Macedon almost the whole education of a Persian lad consisted in learning "to draw the bow and to speak the truth." It is not by accident that the two are wed in thought. Accuracy

of aim, accuracy of thought, accuracy of speech—must there not follow from such a training as this complete control of will and judgment over nerves?

CHAPTER IV

NATURE'S SWEET RESTORER

"Most persons sleep far too little. This is true as to adults, but to a much larger extent of children. It is hardly possible to overestimate the good effects arising from an abundance of sleep upon the brain of a child.—HENRY PUTNAM STEARNS."

THE first thing a person naturally does upon entering the world is to fall asleep. Obstetricians differ as to whether an infant participates to any extent in the distress of the mother, but there is no question but that he shares her fatigue. Rest is peremptorily required. If a baby is carefully managed during the early stages of existence, until the habit of sound and regular sleep is well established, there will be comparatively little trouble for him after that.

It is a fortunate thing when a child is born in the morning, for then the hour at which he will give most trouble comes at the time people are ready to bestow due attention upon him; for it is very probable that as the clock hands move

around to that same hour upon the second day or night, the baby will wake. Should he be born at two or three o'clock in the morning, great pains must be taken to steer him past this uneasy period until he comes to sleep through it. Babies may be trained to perpetual restlessness by being taken up and fed at irregular, or too frequent intervals during the night. Even from the beginning it is enough that an infant have food twice between sundown and dawn, and at six months of age a healthy child should sleep the night through from, say, ten o'clock till daybreak.

By this time the habit of sound sleep ought to be well established in his life. Careful mothers will secure the right conditions in the bedroom, among the chief of which are the exclusion of light and the admission of fresh air. What an absurdity it is to accustom a young child to go to sleep in a brightly lighted apartment! It is doing violence to his natural instinct, which associates darkness with repose. During the first month or so, when there is need for the nurse to get up several times during the night, it may be well to have a light burning in an adjoining room, and the communicating door open, to avoid awkward and uncertain movements in the dark. But it is a better plan to have by one's bedside the means

of making a light instantaneously, and exclude artificial lights, as an accompaniment of sleep, from the very first.

Ventilation without draughts *must* be secured. No special directions can be given for this, because every house has its own special facilities and limitations. Mothers must bear in mind that pure air around the sleeping child is absolutely essential, and arrange for it. No one would be so reckless as to open a window of a baby's bedroom on a cold winter's night, but a window of an adjoining room or of a hall may be opened, and fresh air admitted by doorway or transom. And at other seasons than winter the window of the nursery itself may be opened, and the child's bed protected by a screen. One thing is very important. The nursery must be thoroughly aired *before* the little one enters it for the night. Often babies are restless and long in going to sleep because the atmosphere is impure.

A moderately hard bed is better than one that is very soft. But it must be smooth. A thin hair mattress with a light comfortable between it and the sheets, is best; although a baby may be very well arranged for during the first three months by putting plenty of eiderdown quilts in an ordinary clothes-basket, which makes quite a nice

nest for the wee bird. Always place the basket on two broad chairs to elevate it above the floor, as the air near a floor is less pure than that higher up. It is scarcely necessary to remind a mother that a rubber blanket is the inevitable covering for an infant's mattress, but that a thick, large pad (changed as often as it becomes the least bit damp, were it twenty times a day), must intervene between this unwholesome rubber appliance and his own body. I should not suggest a word here about cleanliness but that in my own household, under the ever-watchful eyes of a resident physician and of myself, I have detected efforts at carelessness in well-instructed attendants. Let every mother feel with her own hands the baby's sheets and wearing apparel, and be assured that they are warm, dry, and immaculately clean.

Bed covering should be light and warm, but not quite so plentiful as a grown person likes, for young children are readily overheated. For the first year the nightgown will be very long, with a drawing string run in the hem, so it can be made into a bag; afterwards, footed night-drawers will be worn, of flannel in winter and cotton in summer. Some persons object to thus keeping a little one's feet closely covered. If it were possible to prevent bedclothes being kicked off without im-

prisoning a child too closely, an open gown might be worn. But I doubt the advisability of running any risk of cold feet. It is impossible for a person to go to sleep if his feet are cold, and if they become chilly he will awaken. Therefore, see that the little one's feet are warm before putting him to bed, and find out if they are warm when he wakes in the night. Sometimes gently chafing the feet will induce drowsiness in a wakeful person, if his wakefulness comes about through an overflow of blood to the head. One advantage of a gown that covers the feet is that it does away with the old practice of having babies wear woolen socks at night. A plan that is decidedly objectionable.

When the child grows too large for footed gowns, which require continual alterations to keep pace with his increasing size, give him gowns falling several inches below his feet, for on cold nights it is a comfort to nestle one's feet in the folds of such an ample garment. It is far better to keep warm with coverings than for several children to be placed in one bed for this purpose. Even a young baby should never sleep in its mother's bed, but in a basket or crib close by. Every child should have his own bed, just as surely as he has a cup and spoon all to himself. If it is absolutely

necessary for two to sleep together, great care must be exercised in the pairing. A nervous, delicate child will either suffer a depletion of his vital force from contact with a person of stronger physique, or will absorb from that other more life force than can be spared. A sleeping person is a sort of parasite, bent upon appropriating to himself all the vitality that can be had. Some children instinctively desire company, and it is hard to deny a tiny pleader who wakes at night and cries, "Take me into *your* bed!" I have many times stood beside one of these social little creatures with my arm about him till the sense of companionship soothed him off to the land of dreams, and then gently withdrew, leaving him to the wholesome isolation of his own crib; for migratory habits must not be encouraged.

A child's sleeping room should be remote from the family sitting-room, for quiet at night is most essential. I know mothers who boast that noise never makes any difference to their children, that they have used them to it. But, although it may not appear to make any difference, the dreams of a sleeper are disturbed and his rest less refreshing when he is surrounded by exciting influences. It is far better for him, too, to be alone in the room than surrounded by lively, talkative persons, as

their magnetism will very possibly affect him and exert a baneful influence upon his nervous system.

Frequently, outward disturbances which are insufficient to awaken a sleeper will interfere with the soundness of his sleep and cause him to dream. These peculiar mental experiences, which no one has ever been able to explain satisfactorily, are occasioned, of course, by recollections of past acts, or else are suggested by something which momentarily impresses the sleeping person. He will hear sounds and be conscious of a sudden increase of light, without knowing the reason of his sensations. "Light" sleepers constantly mingle such impressions with dreams. The pelt of rain on the roof will send their mind off in the path of fatiguing adventures through a storm; thunder is as the cannon's roar, and in fancy they go to war and palpitate with fear and excitement. Sometimes one will awaken, bathed in perspiration and trembling all over, from the effect of these imaginary terrors. Usually, something in the physical condition of such sufferers renders them susceptible to outward suggestions. Headache, indigestion, or the exhaustion consequent upon some former pain, prevents that complete insensibility of the brain which alone can be called sleep. When, accompanying the lethargy of the other

faculties, there is alertness and anxiety on the part of some special faculty, which thus constitutes itself a watcher, repose is imperfect. It is often said that a person "sleeps with one eye open," but the disastrous effects of this uneasy method of slumbering are not keenly enough realized. Sleep is the most easily disordered function of our being. A single break in regularity seems at once to establish a new habit that triumphs over the old one. If a sudden shock rouses one at one or two o'clock in the morning, the next morning, and probably for several successive mornings, he will have the annoyance of finding himself wide awake at the same hour without any seeming cause. Or, let him rise a couple of hours earlier one time, or spend half the night in mental activity, and nature exacts a repetition that will soon become wearisomely monotonous.

No trouble is too great to conquer this tendency. By persistent effort the old habit of sound sleeping can be re-established, but it will have to come about gradually. Some night the victim will have the happiness of passing the appointed hour; and the next he will oversleep it by a longer interval, until nature has had her revenge, and allows the old routine to be resumed. But the baneful effects of a great shock, like being assaulted

by burglars, may last for years, and be transmitted to future generations. Children who are constitutionally nervous in sleep, who start easily, awaken without apparent reason, and have many unpleasant dreams, have fallen heirs to disagreeable experiences of their parents. They must receive the wisest, tenderest care, or this great function of their being will never become normal. Their whole existence must be regulated with a view to securing their comfortable rest at night. For this is not to be attained by hurried efforts just before putting them to bed, but by painstaking preparations for many previous hours.

The time to secure the night's rest is during the day. We must establish sensible rules for diet, exercise, and bathing, and conform to them. We must keep the little ones pleasantly occupied and protect them from excitements of all sorts; especially from disturbances of the imagination. Never allow any one to frighten them; never threaten them yourself. I wonder how any parent with any imaginative faculty himself, can subject his child to the suffering consequent upon a threat of certain but deferred punishment, or can have the extreme cruelty to suggest probabilities of occult horrors in the shape of avenging deities. The child who dreams of a satanic presence and

wakens in the dark to cower under his bed-clothing, fearful of arousing his parents to protect him, lest they should either laugh at him or scold—oh, what a wretched little child is that! What tyrannies, what dastardly falsehoods is some one of his guardians responsible for!

More easily terrified than adults, the phantoms that visit children in sleep often cast over their minds a spell that is hard to throw off, and that may extend itself over years. I cannot help attributing to this persistency of youthful terrors the ascendancy the idea of a place of eternal punishment has attained over uneducated minds. With some unhappily constituted persons what was dreadful in their early experience lasts after what was lovely has passed away; and they fear this evil without ever having been imbued with a love for the good.

Perhaps the most horrible play that was ever made upon a child's fancy was to show him a picture of the "Devil," in *propria persona*. I trust that all such pictures have passed out of existence, but if one by chance survives among forgotten trash in the garret, lose no time in burning it. And representations of "ghosts" are quite as hideous and inexcusable. Adults who are perfectly matter-of-fact, and quite sure of their nerves,

may indulge in as many experiments as they choose; but nobody can estimate the extent of the mischief that may be wrought upon a child by talking to it of spirits and ghosts. For children do not readily confess to their frights and sometimes suffer for a long time from a wrong that has been perhaps accidentally done to them, before even a watchful mother finds out their trouble.

"Dreams," remarked some writer, "only reflect our thoughts by day." But it is more correct to say that dreams take up the thoughts of the day and distort them into fantastic shapes, rendering beautiful or hideous that which was commonplace. Days filled with pleasant activity and watched over by kind and sympathetic eyes will usually be followed only by those casual, benefic visions which re-enforce good lessons and put young souls in tune with what is wholesome and happy. The ideally perfect sleep admits no dreams. But few persons sleep thus soundly at all times, even if it is their common and fortunate habit. Just before arousing in the morning we are often visited by these fleet visions which impress us out of such vast proportion with the length of their stay. So probable is it that sleepers will dream somewhat that our "good-nights" used to be followed by

a recommendation to "pleasant dreams." When not occurring too frequently, night visions may be blessings. Sometimes the fancy, chained and depressed by day, may break for us by night a fettering bond, and send our spirits cantering abroad in some pretty frolic that lends the impulse to actual adventures after we awake.

Perhaps many of our adventures are planned while we sleep. Who knows? I think Dickens' "Doll's Dressmaker" must have dreamed of her "rows of bright-faced children" before ever the idea could have occurred to her to play at heaven on the old rag-shop house-top. If such things are true, we must concede that the effect of dreams are of importance to the moral character, and have a real influence over the spirits and health of the young. We may not only wish for our children "pleasant dreams," but take some pains to provide the material for them.

All occupations and amusements which minister to their sense of beauty perform this office. Nothing, I think, quite so well as good music, and the sight of beautiful pictures. The old, old fashion of singing a little one to sleep is one of the sweet and dear ancient customs that can never pass away, for it is founded upon a human need. Nay, we may go further back. Mothers of the lower

species use a sort of lulling note to their young; notably hens and cats. Instinctively the nurse chants to her infant charge, as she holds him in her arms, or, according to the mode now prescribed, lays him in his crib without rocking. It is still an open question whether a baby may be rocked to sleep. Each mother must decide it for herself. It is a privilege, an indulgence both for mother and baby that has its penalties. Once begun it can hardly be put aside, and however inconvenient, mother must rock the little one for the accustomed period, if she has let him get an inkling of the comfort of going to sleep in her arms. It is so pretty, so natural, that only born martinets can find it in their hearts to object to the practice. And where a mother has the sense to sway her rocking-chair very softly and lay baby in his bed as soon as he falls asleep, instead of holding him for an indefinite period, little harm is done. In fact, the only harm that can arise is that baby will cling to his privilege after he has grown so heavy as to be a burden.

It is perhaps better to accustom him to his crib from the beginning, and let mother sit beside it, perhaps with her hand clasping his tiny hand, while she sings the lullaby that somehow sinks into the deepest cavern of memory and lives there,

L. of C.

strong and sweet, after all other infantile recollections have passed away. Do we not all remember hearing some good-night song from our dear mother's lips when we were so little it seems impossible that anything could have made a lasting impression upon us? We do not know or care what we ate or wore in the days when we toddled in laughing pursuit of our shadows upon the wall, but some other experiences wrote their record upon our hearts with those "fingers of light" whose touch is ineffaceable. If any human experience is immortal, it is the hearing of sweet sounds. Not at random were somewhere coupled the words "haunting melodies." Strains of music heard we know not when or where enter in and take possession of our souls, accompanying us wherever we go; dumb perhaps where the world's action is loud and swift, but echoing again in our ears when we are in still places, so that it seems as if when we are quiet we are always called back, by imperious haunting melodies, to the past.

Music about our cradles is our birthright, for the "hunger for sweet sounds" awakens in human beings almost as soon as that other hunger more readily recognized and appeased. The mother who can sing beautifully is gifted with the magical touch to soothe and charm her children in all their

varying moods. But the mother who can sing even passably may give great pleasure to her little ones, and every mother should try to cultivate her voice sufficiently to be able to learn a few simple songs. Indeed, this accomplishment is so indispensable that it seems as if nature exempted from maternal duties those women who are absolutely without the power of producing musical notes. Yet there are musical instruments which furnish a sort of substitute to the mother's song; sweet-toned little music boxes, and the mandolin or Æolian harp.

It is an excellent idea to arrange one of these harps outside the nursery window, where the wind may play its wild, sweet melodies for the children's pleasure. One could scarcely fall asleep to the accompaniment of more soothing sounds, unless he were "rocked in the cradle of the deep."

After music, and later on in the little one's career, pictures influence his dreams. Hang the best reprint you can get of the Sichel Madonna, which all children love, over your child's bed, that it may salute his eyes the last thing at night and the first thing in the morning. Decorate the walls with pretty pastoral landscapes and figures; in color if possible, for youth loves color, and finds but cold comfort in black and white. Have either

a good paper on the wall or none. Plaster with a warm tone is the best background for the nursery picture-gallery, which will be a source of great delight to the child if well chosen.

A good plan is to tell a child some interesting story—invent it yourself if you can—and then buy one or more of the charming modern calendars full of child figures and flowers. Cut these out and tack them up on the wall, so arranged as to illustrate your narrative, and make a sort of running accompaniment to it. So real and vivid do these pictures become to the child after a little while that possibly he will be discovered talking to them as he does to his dolls. An only child takes great comfort in pictures that have become thus personified to his imagination. His bedroom is peopled with pleasant companions, and a quaintly social atmosphere spreads through it which may be perceptible even to the less delicate sense of his adult visitors.

Surrounded thus with a cheerful and lovely atmosphere the child should sleep well and dream sweetly, if his health is good and he has been sent to bed happy.

The custom is almost obsolete now of sending children supperless to bed as a punishment. I wish I might hope that there was a general preju-

dice against ever sending them to bed miserable from any cause. But that is a step into the more humane future. All well-meaning parents who impulsively go contrary to their own light and knowledge, and visit what they term righteous retribution upon refractory offspring, would do well to look back upon their own past life and recall the nights when they themselves were sent with stern, cold words, or perhaps humiliating punishment, up to lonely, dark bedrooms, to pass hours of bitterness. Miserable thoughts, dreary visions, heavy stupor from exhaustion, then a reluctant, unhopeful awakening to a day whose light is fringed with traces of yesterday's sorrow. Must we, carrying out a rigid view of justice, visit the peccadilloes of youth with this heavy punishment? It will not make the boy a better man to go to bed sped by a father's or mother's frown. What may make him better is the surreptitious, heedless visit of a hot-headed, warm-hearted friend—sister, brother, or Bridget maybe—who drops a tear on his culprit's pillow and whispers a comforting word in his ear.

All blessings light upon these soft hearts! Let us be good to our children. Let us send them to their night's repose forgiven of all offenses against us, cheered by the hope of sleeping away mistakes

and entering when the sun rises upon a beautiful new day.

It is pleasant to be awakened in the morning by the song of birds and the gentle rustling of leaves against our casements. And it is natural to be aroused by the slow stealing in of light till the broad sunlight effectually puts an end to slumber and impels us to leave our beds. A child should never be awakened in the morning by any other means than the admission of light into his bedroom. That is the only permissible way of arousing him, because it causes no shock. But it is a pity to have to awaken a little one at all. Most children sleep less than they ought. Tables are given specifying precisely how many minutes a person should pass in sleep, at any given age. But they are rather absurd. As well say precisely how much one should eat. Different persons need different amounts of both food and rest. In general, and speaking broadly, we may say that the first year of life should be chiefly passed in sleep, and up to six or seven years a child should sleep half the time: that is, twelve hours every night. Then ten hours suffices till maturity is reached.

But comparatively few young persons, especially those between ten and twenty, get anywhere near their proper amount. The common practice

of learning lessons in the evenings interferes. The natural tendency is for the brain to become less and less active as the day advances. In the morning it is fresh and all the faculties alert; or they should be. The forenoon is the proper period for hard intellectual work; afternoons for efforts involving less strain upon memory, and evenings for *relaxation.* What folly, then, to reverse this rule of nature and set tasks for children to accomplish at the time when their energy is at its very lowest ebb and only a determined exertion of will power can enable them to command their attention!

Every parent should resolutely prohibit evening study. If a child must learn lessons at home, have him devote the first hour of the morning to his work. One hour then is worth three at night. The child who is able to learn lessons at night without difficulty is in a dangerous mental condition. Instead of being encouraged, such a disposition should be checked, and every effort made to restore a natural balance of mind which will make drowsiness customary upon the approach of the hour for retiring. Even exciting or deeply interesting games that require concentration of mind ought to be discouraged. Some children of nervous temperament go into every occupation with all their might, and are unable to stop thinking

when the necessity for thinking is over. Whatever they do just before going to bed pursues them into the realm of sleep. I remember vividly that when I was about eight years old a game or so of "checkers" in the evening made me a victim to those lively discs moving upon a board half the night. "Counting games" are pernicious, and literature of an exciting character must be barred out. If possible, have music in the house every evening, or games and reading that put no strain upon the mind. There should be a sort of gradual transition, after the child's supper, from wakefulness to sleep. He should not be allowed to sit up and yawn, fighting off the approach of sleep, as some little ones are allowed to do.

In well-regulated households there is a regular hour for retiring, and the hour set for young children is about sundown. Let an hour or so intervene between a light supper and bed-time, for although there is a general impression that a good meal assists one in getting to sleep, the best authorities state that sleep is really less beneficial to a person when digestion is going on. One should not go to bed hungry, however, and a glass of milk is quite permissible, even at midnight, if there is a craving for it. Sometimes, when there is a bad habit of waking in the middle of the night, such a

mild sedative is necessary. A sip of cold water, the turning over of a hot pillow, or a little patting of his shoulders will often soothe a restless child. If it is possible, get such an one sound asleep again before he is fairly awake, when he stirs or frets at night, for the habit of broken slumber should be stopped in its incipiency.

Children must be trained also to fall asleep as soon as they can after their heads touch their pillows. Some imaginative little ones love to romance in the dark, and loose the rein of fancy for wild careers after they are left alone for the night. Let the mother keenly observe her active-minded child, and nip such tendencies in the bud by explaining the laws of rest and growth, and cautioning him that he will never get his proper growth unless he gets enough sleep. All children want to be big, and I have found this appeal quite effectual. A mite of four or five may be made to understand many of the rules of health and become interested in obeying them. Any child old enough to indulge himself with "castle-building" is old enough to understand the reasons that exist against practising the pastime. Do not try to turn the current of his mental activity by recommending him to *count*. I don't know how such an absurd practice could ever have become popular. When

one counts, he either forces himself to attend to his counting and so exerts his will, or he counts mechanically and leaves his mind free to go about other work at its pleasure. All mechanical devices for going to sleep are useless. The only sure resource is forgetfulness, and this can only come through inducing nature to concentrate her energy on some one of the bodily functions, so that she will leave the brain to repose. The stomach is commonly made the sufferer, but a better way is to exact increased duty of the lungs.

Every young child should be taught the art of deep breathing, and trained to draw full, long breaths when he lays his head upon his pillow at night. No other device is so certain or swift in its influence. To take long, deep breaths with the eyes closed is to simulate sleep, and the acting presently becomes a reality. I have seen mere babies, before they could talk, learn by imitation to put themselves to sleep through the practice of deep breathing, and the sleep so induced is the most wholesome and sweet that it is possible to have, because it is obtained in a perfectly natural way.

The sleep induced by narcotics is stupor, and although there are times when it is necessary for grown persons to resort to them, I know of nothing that can excuse their use on behalf of children.

Every so-called "soothing syrup" is essentially a poison. If you do not care at all for your child's welfare, if you would as soon as not destroy its mind, dwarf its physical growth, and impair its future usefulness and happiness, then dose it liberally with some one of the "soothing syrups" advertised in reliable journals as the friend of weary mothers.

It is no argument in favor of narcotics for our grandmothers to say that they used them with their own children and it never hurt them at all. Injuries lie latent till their full time. The future is not yet revealed, and our children's children are to suffer for our grandparents' physical sins.

There is no royal remedy for insomnia. Victims are seeking it with gold and with tears the world over. The only cure for the disease is a return to right ways of living and to harmonious relations with nature. Human constitutions are very adaptable and can be made to get used to almost any set of circumstances, but they cannot so easily be made to get *un*used to them. Night-nurses and night-watchmen are not able, when they wish to resume ordinary habits, to throw off the tyranny of a practice to which they have accustomed their constitutions. And those who are given to taking their pleasure at unseasonable hours lose, after a

while, the power to sleep at the natural period. They rob the golden hours of the day without avail, for daytime sleep is no effectual substitute for night-rest. There are sound reasons, based upon scientific investigations, for declaring that the best sleep a person gets is that obtained between nine o'clock in the evening and midnight. Pleasure seekers and students who burn their electricity into the wee sma' hours need not expect to repair their spent energies by daytime "napping." it is not only a silly practice but I think it is a positively injurious one.

Every other newspaper article upon health that one meets nowadays recommends women to take an afternoon nap. So earnestly is the suggestion made that one would infer that its infringement involves impiety. Elderly persons, who incline to slide off easily into little spells of unconsciousness, may indulge themselves in naps without injurious effects. And babies must, of course, supplement their nightly repose with several hours of daytime sleep. But an adult in average good health cannot afford to bring upon himself the heaviness and dullness that usually follows upon the siesta. *Rest*, upon a couch, is refreshing and rational, especially if quarter of an hour in a reclining position is followed by a minute or so of deep breath-

ing with a window open. If a person lay down for a few minutes at a time, several times a day, he would be the better for it. But let him not court unconsciousness, unless he wishes his night's repose to be broken and unrefreshing.

I would never oblige even a young child to sleep in the daytime if he decidedly objected to doing so. Children differ much in this respect, and some little ones like an afternoon nap up to the age of five or six years; especially in warm weather. When the practice does not lessen their quantity of night sleep, they may be indulged. But there are others again who renounce napping as they acquire the use of language, and become, in a sense, little men and women when they are two or three years old. We should be sure that children are moved by a natural impulse and not a mere whimsy, and then let nature have her way. For it is a peculiar fact that persons require just the amount of sleep essential to their own constitutions, and are unable to take more. An hour's sleep accidentally obtained in the day is subtracted from their usual allotment at night.

I found that this invariably occurred with one of my own little ones. The only time he "napped" was when driving, and his night's sleep was always shortened by precisely the period of that

somnolency induced by this lulling motion in the open air.

When children are ill it is desirable for them to sleep as much as they can, during the day as well as the night. Many minor ailments are cured by giving the patient a warm bath and putting him to bed for twenty-four hours. In case of fever sleep may sometimes be induced by laying wet cloths (always covered securely by dry ones) on top of the sufferer's head, as a heated vertex produces insomnia. Spare no pains to make a child's room attractive and restful to the eye, for during any sickness a slight trace of ugliness in furniture and wall-paper becomes very annoying. Figured wall-papers sometimes drive nervous patients to the verge of dementia, as they cannot tear their attention from the hectagons or curlycues on which their wandering gaze has once become fastened.

Put a flower on a stand near the sick child's bed. Have his room in dainty order, and adjust the light not as you think it ought to be, but as he wants it, for nobody is a good judge of another person's needs in this respect. Whatever garments have been worn during the day should be exchanged for a different set at night; and it is well to keep two sets of sheets and pillow slips in

use, transferring the child temporarily to a couch or chair, if well enough to be moved, while his bed is freshened for the night. Then muffle him warmly, and let plenty of fresh air into the room, even if it be midwinter, for his lungs must be supplied with pure oxygen if he is to get well.

Everything that is essential for a child's comfort should be done before his mother leaves him for the night. Bedclothes carefully adjusted, a drink of cold water given if it is wanted, a little good-night song breathed softly by her voice—the sweetest in the world to him—and then with a kiss and a reminder to lie still and draw deep breaths, the mother should glide away, declining to enter into any after conversation, or answer any calls, unless some accident makes her presence necessary. For sleep comes to the child who has nothing else in view.

CHAPTER V

NUTRIMENT AND GROWTH.

"That over-feeding and under-feeding are both bad is a truism. Of the two, however, the last is the worst. As writes a high authority, 'the effects of casual repletion are less prejudicial, and more easily corrected, than those of inanition.' Add to which, that where there has been no injudicious interference, repletion will seldom occur."—SPENCER.

CHILDREN need more food in proportion to their size than grown persons, for two reasons: besides supplying the present demand of the body for nutriment, they must lay in a surplus for the purpose of growth, and they are also obliged to use some to furnish heat; because bodies cool more quickly than large ones, as a relatively greater surface is exposed to the air.

So, whenever a little one's clothing is insufficient to protect him from the inclemencies of the weather, he must appropriate a large proportion of the food he eats to the exigent duty of keeping up his bodily temperature. After passing hours in over-heated apartments, persons have little ap-

petite; the system refuses food which will go toward making more warmth. But exposure to keen outdoor air quite alters their disposition in regard to eating, and if they have been out for an unusually long time, as during a ten-mile sleigh-ride, they are unlikely to refuse anything that is offered them. Instinct, however, leads them to prefer oyster stew to oranges. A healthy, unspoiled appetite is a trustworthy guide, and will choose the kind of food the system needs; the heavier, more substantial kinds when there is a great demand for heat-producing substances, and the lighter varieties when it is desirable to cool the temperature of the blood without diminishing the strength.

It will be admitted that there is an intimate relationship between the kind of clothing one wears and the sort of food he eats. A person who is habitually over-clothed craves less food than one who is clothed too lightly. The ragged boy who braves wind and storm to bring our daily newspaper to our door, never needs a second invitation to partake of a meal, although the fur-enveloped coachman ministers to his fancied rather than to his real necessities by his excessive indulgence at table.

Common sense suggests that we take into con-

sideration the individual needs of each child in our family, when arranging the nursery table. One little one may have a natural tendency to accumulate fat, another is manifestly inclined toward leanness, one is full-blooded, another one anæmic. Do not treat all these children alike, pursuing a relentless policy of making no distinctions. Nature makes distinctions, and we had best follow in her footsteps. Use judgment in clothing these children of different constitutions; for the anæmic one, with a poor circulation, provide an additional covering; allow the full-blooded child to dispense with the wrap he finds superfluous. For plump child and thin one get such articles of wearing apparel as the necessities of the case indicate. And do not insist upon their all being comfortable in a temperature which, according to the thermometer, is right for a perfectly normal human being.

There are very few such. Nor is any normal human being normal at all times. When a child complains of feeling cold, *believe* him. Probably he knows how he feels. Put him in the way of getting warm, either by supplying a drink of hot milk or hot water, or an additional garment, as you may deem best. But it is well to recollect that the great majority of all diseases begin with a chill; and a chilly feeling is not to be neglected.

A sudden chill should be treated instantly by a hot bath and a hot drink, and quick retirement to bed till the patient feels quite comfortable again.

If there is one word in the language which covers the whole field of good health, it is this word "comfortable"; which we heed so little and deny so persistently. When a person is comfortable, his health is safe. When he is clothed so as entirely to satisfy his instinct for warmth and freedom of movement, he is clothed appropriately; when the temperature of his room is adjusted to his need for pure air without chilling currents, it is precisely right for him, whatever the thermometer may say. And when his table contains food sufficient in quantity, right in quality, and appetizing in its preparation, he may partake of it at his pleasure without attending to the comments of neighbors who like something altogether different.

There are, of course, perverted tastes and desires which cannot safely be taken as guides. Vanity and emulation lead badly trained children to defy their own instincts in order to do as their companions do. In the matter of clothing, the mother who defers to fashions has much to contend with. Once let little ones who are naturally fastidious and refined see an inclination upon the

part of their elders to wear what is stylish rather than what is sensible, and they will smother their own feelings and declare that tight shoes are a good fit and a heavy, over-trimmed hat light on their heads as a feather. Nothing is more easily ruined by injudicious treatment than an instinct. Let us not tamper with our children's. We need them to come to our own aid. When true and direct, they are infallible guides, and we should constantly teach a child to interpret their suggestions in a straightforward manner. No matter about style, or what our friends wear. Comfort before all. When the sense of beauty is rightly educated, there is little fear of any one making of himself an ugly spectacle because he chooses rather to conform to the dictates of common sense than to those of fashion, in selecting his wearing apparel.

I have of deliberate purpose placed these observations upon clothing here. We are apt to forget that, apart from considerations of decency, the primary object of clothes is to come to the aid of food by supplying heat to the body. Whenever, by reason of poor judgment or poor circumstances, the supply of clothing is not properly adjusted to bodily needs, suffering ensues to the digestive organs through an improper supply of food being

taken into the system. Insufficient clothing necessitates the taking of more food than can be readily digested; while excessive clothing, by creating an over-amount of heat, deceives the person into believing that he must take less food than he really needs. Therefore, a mother should see that her children are comfortably and appropriately clad, before she can allow herself to give due weight to their feelings as an indication of wholesome, natural appetite. Then she must discriminate between the different members of her family and give to each one the kind of food especially needed by his or her particular system. All children should have some heat-supplying and some tissue-supplying food, but the quantity of each sort must vary with the individual. Lean Johnny, shooting up like a May-pole, merely whets his appetite with bread and jam. He needs something to build with. I recollect my mother's relating of a very tall brother that, in his boyish days, the negroes on the old plantation remarked, "Marse Will eat so much it made him po' to tote it!"

And another young giant of the family invariably responded to her inquiry of how he did, with, "Hungry, sissy, hungry!"

No doubt the requirements of incipient six feet seem enormous to delicate little mothers. Our

girls nowadays tend to grow tall, too, for which we should be duly thankful. Much outdoor exercise and the great consumption of energy exacted by modern life make robust appetite a rational possession. Active brains must have food proportioned to the work they do, as well as active bodies, and while our young people are keeping up their strength, growing and using their brains constantly, have they not good reason to feel a pretty strong desire for nourishing, palatable food?

The two adjectives naturally couple. In order to be nourishing, food must be palatable. It is generally recognized now that taste plays a part in digestion, and that food must taste good to a person before he can get the full benefit coming from it. There are innate preferences, the violation of which injures both health and temper. Hand-fed babies not seldom show strange discrimination in regard to their diet. Perhaps they associate discomfort with a kind of nourishment that does not agree with them; but I have known a baby reject successively, after a few trials, several foods that were supposed by every one to be the right thing, and settle down with satisfaction upon the one that ultimately approved by its good results the youngster's judgment. All babies are not prophets, and they are liable to make mistakes, but it is pretty

certain that what an infant dislikes will disagree with it.

The broad general rule formerly laid down that it is the duty of a mother to nurse her own infant has been revised by modern common sense to read thus: Healthy mothers whose milk agrees with their infants should nurse them; but delicate, nervous, or anæmic mothers had best substitute for their own milk some one of the excellent prepared foods now in the market to be added to pure cow's milk. In the first case the mother must temporarily subordinate her own individuality to the welfare of her child. For the time being she cannot look upon herself as an independent personage, free to pursue plans and act out her impulses. Lactation is a sort of continuing of gestation. Within her own body the mother is still manufacturing the nutriment upon which the higher life as well as the lower life of her child depends. Her thoughts and acts day by day vitalize his latent character. Her moods are his providence. It is a holy and a fearful office, a responsibility women would not incur so lightly and carelessly if they realized its full extent.

I doubt if we ever can. For science can scarcely reveal to us the secret nature has successfully hidden these thousands of years; what constituent

it is in the food we send to our stomach that quickens the thoughts of our brain, the emotions of our hearts. There is life and creative power in all food, but especially in milk fresh and warm from the veins of living creatures. No one, I think, has yet been led to make investigations in regard to it, but it seems to me probable that nurslings must be more intelligent and precocious than babies whose nourishment is drawn from a dead bottle. A child at the breast of a refined, cultured mother imbibes something more than food for his body; he inhales with every breath an emanation from her personality, and her caresses, her affectionate gaze wrap him in an atmosphere of drowsy delight.

It is rather unfeeling in Mr. Sully to term the preference of a nursling for his mother "cupboard love." Perhaps an understanding of the tender relation between a mother and a child who depends upon her for the breath he draws is something not given to any man. They perceive it in effect, but may not penetrate its divine mystery.

What profanation for mothers to look upon the nursing of their infants as a merely animal function that may be relegated to any strong female person who offers herself as a "wet-nurse." It is a coarse term. Let us use "foster-mother" instead. That implies something more of the extended responsi-

bilities the relation involves, and will make us more careful to scrutinize the moral and mental qualifications of the person we think of admitting into our nursery to stand in a closer attitude than ourselves to the child of our own flesh. Physicians generally say that if a mother is incapable of nursing her own infant, the second choice is the foster-mother. There are sensitive and tender women who cannot bear the idea, and I will not say they are in the wrong. A child is sure to resemble in some ways all his life the woman whose milk has entered into his blood. A mother may well pause and ask herself whether the nurse in question is a model she is willing for her little one to found his character upon. No one may say what the extent of her influence will be; more or less, according to her temperament and the child's. Unconsciously, unintentionally, she will have something to do with shaping his destiny; but leaving this larger issue out, and considering the more immediate perceptible one, she has an immense power over his health, his habits, and his present happiness. Should she be—however healthy and good-tempered and high-principled—slovenly or irregular or unpunctual in her ways, what misery may she not bring upon him!

Almost sure to be drawn from the lower strata

of society, she brings with her an obstinate preference for "natural" rather than enlightened methods of treating the child. Unless she can be induced cheerfully and willingly to conform to rules laid down by the mother, she should not be for an hour admitted into the house. The entire régime of the child must be governed by clock-like regularity. From the time he is born he should be "fed by the clock," and soon he will awaken almost to the minute in expectation of his meal. It is of the utmost importance to establish this regularity, and no "old-wife prejudices" must be permitted to laugh the idea down.

There must be no sullen and reluctant yielding of settled opinions on the part of the foster-mother, but cheerful acquiescence. If she is dissatisfied or half-hearted in her duties, her mood will react unfavorably upon her nursling. Let mothers select a nurse most carefully, then, if a nurse is to be hired; and once chosen and allowed to assume the care of the precious little one, treat her as a favored friend, and do not exchange her for another nurse unless some direful accident makes it necessary to do so. Keep her well and keep her happy. But, while you trust her, use some reserve in your confidence, and never relinquish a constant oversight over your own child. For

the office of the nurse is but for a time, and she thinks of the present merely; while you must think of the future and build for all time.

If it is decided to bring up the child on milk from the bottle, let not that implement be thrust upon him prematurely. Even if the mother can only nurse him at her own breast for a few weeks—a few days—let baby have that initial comfort to his career in this rather hard world. Then, when the affectionate and refined mother finds it necessary to give place to—a cow, let her be careful of the quality of the cow! The old prejudice in favor of "one-cow's milk" for a baby is about over. The best authorities now say that thirty or forty cows are better than one. Individual defects are then neutralized, and there is less danger of some grief-stricken bovine mother, mad at the loss of her calf, poisoning the milk which is to furnish the nourishment of a human infant.

In cities our milk comes to us so indirectly that all we can do is to select a reliable dairyman. Every possible precaution should be taken to get the milk of clean, well-cared-for animals. And except in the rare cases where pure milk agrees perfectly with the baby, it is best to add some variety of prepared food to it. Individual taste and experience must decide this matter. Milk by itself

has a tendency to produce a costive condition of the bowels. When this condition exhibits itself, let mothers and nurses be entreated to regulate it only through the administration of food and water. *Avoid aperients.* A teaspoonful of pure olive oil, sucked slowly from the finger of the nurse as she dips it into the saucer, may be administered to very young infants. When the child suffers from straining and the constipation is obstinate, a physician ought to be consulted; and it is to be hoped that the dose he prescribes will not greatly harm the unfortunate little one. A good doctor said emphatically: "Costive people live to grow old if they do not commit suicide by taking physic."

Mothers are often needlessly alarmed about constipation in children. It is usually quite amenable to hygienic treatment. With small babies little can be done except to regulate their food and give them a little water to drink several times a day. But older children should be induced to take more outdoor exercise if they are inclined toward this trouble. Ordinarily, a glass of hot water morning and night is all the remedy that is required. Constipation frequently comes of food being too dry, and as soon as children are old enough to eat fruit and vegetables, it is corrected.

Considerable judgment must be exercised by parents in bringing a child to the table for the first time. There is such a pleasure in seeing the way the cunning mite acts upon tasting novel dainties that one is tempted to be rash in supplying him with them. Now is the time to recollect that Tot is distrustful of a new dish, but that if we do not wish him to book it in his memory as a thing to be demanded again, we will be wiser not to experiment, for he may take an unconquerable fancy to something unwholesome and make both himself and the family unhappy by his efforts to get it. I know one small damsel who, being one time feasted with raisins, thereafter made life terrible to her anxious relatives by the persistency with which she followed in the wake of the great boxes of magnificent "London layers" constantly coming into the house. Instead of kindly and firmly denying her the things so harmful to infancy, these injudicious people tried subterfuge. They hid the raisins in a bureau in the garret. But unluckily a stem hung out. Little Miss Sharp-Eyes needed no explanation of that tell-tale bit of fibre when her wandering steps brought it within her view. Running from the garret to her mother's sitting-room, she said in a triumphant, shrill little treble: "Mamma, I *spied* dose raisins! Now, dive

me my apron full!" I am sorry to say that she got it.

If parents thoroughly realized their own immense privileges in commanding situations children enter for the first time, they would not lightly risk the chances of rebellion by suffering liberties they have no mind to continue.

Rich, highly-seasoned foods are injurious to all children. Condiments and spices must be given very sparingly. Ginger cake is unwholesome merely on account of the spice and soda, but simple molasses cake is as palatable and not at all objectionable. The general liking for sweets is not a perverted taste; it is a true instinct. Give children sugar and syrup, honey and fruit jellies. Give them delicate puddings, whipped creams and soufflées. What is relished is—other things being equal—of most benefit. So we must consult individual taste; not giving Johnny potatoes if he craves only fruit, nor stuffing little Janet with oatmeal, upon general principles, when her peculiar constitution requires concentrated nourishment. The tasteless porridges that the hardier youngsters of our forefathers' days relished after their outdoor work and play are not as beneficial to our more nervous children.

As little of the mineral element as possible

should enter into their food, as it tends to a premature ossifying of the bony structure. Avoid an excess of salt. Such stimulants to the palate as mustard and pepper should also be kept away from young people. Ordinarily, they dislike artificial acids, such as vinegar, until they are trained into liking them. So, do not offer a child pickles. Let him eat the natural acids in fruit and vegetables, if he craves them. Once in a while a feverish little one will seize eagerly upon a lemon, and alternate sucks of the juice with wry faces; showing a need for acid fluids. Such a craving must be indulged, in a judicious manner, by allowing oranges, sherbets, and lemon jellies. Of course milk must not go in company with such meals. Many of the stomach disorders children suffer from are caused by injudicious mixtures of viands. It is necessary to stop and consider whether articles go well together. Children should have variety. At different periods and seasons they need different sorts of foods, and the menu of the nursery table ought to be varied even from day to day. But it is not well to give them more than three or four articles at a meal. One kind of meat or fish, a vegetable, and a dessert make an agreeable dinner for a youthful palate.

It goes without saying that all children under

twelve years should dine in the middle of the day. A nice breakfast, a dainty, well-served dinner, and an early, light supper at least an hour and a half before retiring, should keep our little ones in flourishing health. "Eating between meals" is a matter of habit. Some children can do it with impunity, but others spoil their appetites for regular meals by any "nibbling." Mothers must use their own discretion. I should never deny a hungry child a simple refection, but the probability is that no want will be felt at irregular times if there is a proper, natural appetite at the usual meal times. Those children who "can't eat at the table" are commonly comforted by the reflection that they can get anything they want later on.

The majority of children eat lightly at breakfast and it is therefore advisable to set before them in the morning food containing considerable nourishment in small bulk. Eggs, cocoa, delicate muffins, fruit, and some one of the many forms of wheat cereals with rich milk offer them opportunity to get enough to keep up their strength until dinner.

There is diversity of opinion about the right age to begin eating meat. My own experience leads me to believe that a little minced rare beef, chicken, or fresh fish given to a child over eighteen

months old at the midday meal is usually beneficial. It should not be allowed at night, nor in larger amounts than a couple of ounces at once, until the child is three or four years old; if of nervous temperament, six. Some preparations of beef extract are good when there is great delicacy and lack of appetite. Fresh fruit ought to be supplied—oranges, peaches, apples, and bananas, pears and berries if they do not disagree. Sometimes they do. Of all things, give the little one gluten or whole-wheat bread at every meal, and do not fill him up with sawdusty crackers. Puddings simply made, and such vegetables as are in season and agree with him, are desirable; but not canned vegetables. In everything pleasant flavoring and dainty serving will greatly enhance his enjoyment and consequently aid in his digestion. Let baby have his own pretty plate and cup and saucer for cocoa or milk; his own tiny spoon and fork, and, if possible, a low table and chair where he can sit at ease and play "tea-party."

I must frankly confess that I do not advocate a purely vegetarian diet for any one, particularly a child. Vegetables give flesh, sometimes an appearance of ruddiness that is deceitful. But to get energy one must have meat. Once a day it is indispensable for the physical welfare of a growing

child. We have spoken of the necessity of furnishing heat through food, of satisfying taste by variety and good flavoring, and of the wisdom of regularity in serving meals. There remains something to be said upon the score of growth.

"Youth," observes some one, "is the time when we drive in our coffin-nails; not only for ourselves, but for our offspring." There is ample proof to sustain this idea that it matters very much to our children what our own physical condition was in our youth. It matters whether our grandparents were inordinate eaters and consumers of rich ports and brandies; whether our fathers smoked and our mothers were overdosed with quinine or morphine. Alas, what terrible heritages do some of us come into! "The fathers have eaten sour grapes and the children's teeth are set on edge," is a medical proverb. But if we cannot undo the evil effects of inheritance, we can instruct our children in the laws of self-preservation, so that by prudent living they may counteract tendencies which would otherwise undermine their constitutions before they were aware of it. It is the duty of a parent to prepare for the physical crises in his child's life before they come, and to see that his strength is saved up for the time of greatest need.

Usually the child is most vigorous and the strain of growing is at its lowest mark in the fall and winter. He can then most readily perform mental labor. But with the advance of spring his system relaxes, and nature imperatively calls for a season of rest in order to prepare for the access of growth which will come with the warm weather. The growth of the body proceeds by "fits and starts." There are periods of almost absolute rest, and again there are seasons of remarkable activity when the frame expands or shoots upward with a rapidity that makes the surprised parent say: "You can almost see the child grow." During the quiet period nature is storing up energy against a sudden call, and at the hour that circumstances favor there is a quick demand for all this residue of power, and the system is entirely drained for a time of its resources. Whether the child passes through these growing crises favorably depends upon two things: his previous immunity from wasting diseases, and his exemption from severe mental labor at the time. Every infantile malady escaped is so much capital of strength. Instead of fancying that little ones should hasten to have certain diseases supposed to be incidental to early life, parents should believe that the longer any sickness can be deferred, the better. The endeavor

should be to make the child strong enough to resist contagious and epidemic disorders. If he passes a certain point he is thereafter comparatively safe, for grown persons rarely take "children's diseases," and then only when their constitutions have become weakened so that some sort of illness is inevitable for them. Persons often remain immune from contagious diseases while nursing patients having them simply on account of the purity of their own constitutions. A man's worst physical foes are inside of his own body. If that is sound, "germs" and "microbes" have little power over him. Indeed, these invisible creatures are not so black as they are often painted, and as the old negro preacher said of spirits, "they most likely 'll leave us alone if we don't think about 'em."

When a parent's eye detects in the little child an unusual languor and readiness to become tired, along with an increase of appetite, or a tendency to be hungry soon after a meal, as if it had not been satisfying, he may feel fairly sure that a "growing crisis" is at hand. Suspend the child from all intellectual work, increase both his allowance of sleep and food, and indulge him a little in his fits of indolence. They are only temporary. If he is in school, either lighten his tasks or take

him out. It is a good thing that the Easter vacation gives the children a fortnight's rest just when they need it. But the strain of coming examinations frequently undoes all the benefit. Away with these! What are they good for? Far better that the child should grow strong while he is young and learned when he is older, than that he should grow learned in youth and strong—never. We cannot put our best energies into more than one direction at once, and if we thwart nature when she demands our best to use for bodily structure, she will surely forsake us at our need, leaving us to lament our folly when it is too late. Let the child employ his spring vacation with outdoor work such as gardening; or simply with play, which will give his faculties complete rest.

Some flinty-hearted educators are attempting to prove that long vacations are pernicious and that the summer holidays ought to be shortened by six weeks. Such an unphysiological idea should never be allowed to prevail. Long summer vacations are the only salvation of a number of school children. They should spend them chiefly in the open air. Most children need little urging to go out-of-doors in warm weather. But if a boy or girl is "bookish" and inclined to lounge in a semi-darkened room over a volume, the unwhole-

some inclination should be adroitly combatted. Make up a "literary and dramatic club" of young folks, and get them to practice out-of-doors, if you have any out-of-doors of your own. If not, take them to some secluded nook in the park where recitation and reading aloud can be carried on without drawing down upon one the prohibition of the law officers. Other devices may do as well. Scarcely any young person will refuse the seductions of an impromptu "picnic lunch," or a long car-ride in an open trolley, which is fairly agreeable in warm weather, and usually takes us into the suburbs of cities.

The best "spring tonic" is an extra hour or so each day in the open air. The morning hours are especially good, but after four in the afternoon the benefit is much lessened. In the early fall, persons of well-balanced natures usually feel a strong desire for vigorous outdoor exercise, and a corresponding increase of appetite. Then beneficent nature supplies our most delicious foods: rich vegetables, luscious fruits, and all sorts of game, with a variety of nuts to fill in the niches. Apples were once called the food of the gods, and may claim the title still in precedence over all other fruits, excepting perhaps, grapes. If a child can get an abundance of fresh grapes during Sep-

tember, he has gotten a good start toward his supply of winter energy.

Where there is no stint of fruit and wholesome sweets, and bad habits have not been taught them by their elders, children have no great craving for candy. This should be reserved as a treat for holidays and by no means made an everyday indulgence. Home-made "taffy" and the sweet chocolate that comes in cakes are very nice, and greatly liked by young persons who are not surfeited with confectionery. It is, of course, best that all such things be given as part of regular meals, not as extras.

It seems extraordinary that there are intelligent, well-informed parents who still persist in giving tea and coffee to children. However weak, tea and coffee are pernicious. If taken weak today they may be drunk strong to-morrow. When a taste for these stimulants is once formed, it is rarely broken during the person's life. And they are stimulants, not foods. The only nourishment they contain is in the milk and sugar commonly added to them. Grown people are often compelled to employ tea and coffee as nerve-stimulants, sometimes through the force of long habit. But the later in life such a habit is contracted, the better for the individual.

There are other abuses of the palate young people are prone to, against which the remonstrance of every sane person must be directed. Cigarette smoking is on the increase instead of on the decline. What shall wean our *girls* from the practice? We have been vainly trying to check the boys, and now their sisters have adopted the frightful habit as a fashionable folly. All the small foibles of infancy grow into gigantic physical sins if not checked in time, and perhaps some of this present trouble may be traced back to the use of chewing-gum among little ones. Besides all the other objections that may be marshalled against chewing-gum there is one which should be sufficient: it causes an extraordinary secretion of saliva in the mouth, leading to a waste of this useful fluid, which is essential to the proper mastication of all foods, and consequently necessary to the process of digestion.

CHAPTER VI

THE RELATION OF GRACE TO HEALTH.

"Grace is that manner of giving expression to attitude and action which is the simplest, the easiest, and at the same time the most pleasing of which it is capable."—SHAFTESBURY.

THERE is one law of health that few people understand and fewer still practice, and the rule is simply this: Every effort which is followed by more discomfort than gratification is hurtful.

An effort may be disagreeable at the moment but pleasant in reaction, either physically, as when an enjoyable glow comes after a cold plunge, or mentally, as in the exhilaration that ensues from overcoming difficulties; which is one of the most agreeable sensations that can be experienced. But any exertion that taxes either body or mind more than it pays back in satisfaction takes away from our general vitality, and is consequently destructive to life.

This seems to lay under the ban much of our necessary work, which involves efforts that no

imagination can cover with rose-colored drapery. Yet, if the end makes up in pleasure for the pangs of effort, memory swiftly sweeps our trouble into the background, and we are the better off for work that has the germ of refreshment hidden under hardship. The old adage is justified, and we realize that "Duty performed is a rainbow in the soul."

But since so much of our life must be passed in work, while there is comparatively little leisure left for meditating upon the fruits of it, life will be bitter if work itself is always hard and distasteful. But it need not be. There is a way of getting a certain advantage as we go along, so that even if we miss the aim upon which we have set our heart we shall have had some satisfaction. Nature, who is a kind mother after all, as well as a rigid economist, has arranged that all our movements which conduce to any certain end, and are an essential part of a complete act, shall not only cost us the minimum of discomfort, but shall be actually agreeable, as gratifying that sense of harmony and fitness that is innate in us.

Every one must have had occasion to observe in himself at one time or another some peculiarly happy performance; an action that was wrought with smoothness and ease; that was the result of

an unconsciously fine adjustment of means to an end, and had a delightful finish and completeness. A feat of this kind, be it the writing of a poem, the building of a bridge, or a felicitous remark, gives us happiness. It becomes a pleasant memory and enables us to bear up against the mortifying instances in which we are awkward and maladroit.

An inquiry into the reason of our satisfaction with these rare performances shows that simplicity and directness had largely to do with their success. "We forgot ourselves," as the phrase is, and acted under an inspiration that infallibly guided us straight to the desired point without friction or waste of energy. And this is the great secret of healthful activity: to move smoothly and easily to the point, avoiding all useless, spasmodic motions. Just as it has been arranged that we shall find enjoyment in harmonious, economical efforts, it has been ordered that we shall suffer from jerky, ill-directed movements that so far from being a part of our progress impede it, and waste both our muscular and nerve force.

The reason why smooth, gliding motions please us, either in ourselves or when we witness them in others, is that they seem to be natural and spontaneous. We like the idea of reserved power. All appearance of straining or struggling is pain-

ful, and our sympathy with an easy, graceful performance reaches the point of esthetic delight when we look at beautiful dancing, excellent rowing, or even observe an example of perfectly adjusted power in a machine. Smooth movements, those in harmony with a plan, being always congenial to us, and jerkiness always disagreeable, the inference is plain; we can eliminate one element of discomfort in everything we do by using simple, direct movements.

Many people think that gracefulness is something affected, even insincere. Perhaps they are thinking of the "sickly grace" of certain heroines of old-fashioned novels, who move through the pages with a languor that arouses the just scorn of a wide-awake modern reader. But "sickly grace" has gone, along with "ethereal delicacy," and other cherished symptoms of blue blood in a decline, and healthful grace has taken its place. There is nothing deceitful about that. Is nature a delusion when she uses curved lines instead of angles, and everywhere dovetails her different groups together with beautiful and intricate designs like fairy lace-work? It is well known that strength and beauty are united in the circle and that curving, sinuous lines have a use deeper than their appeal to the taste. With some few excep-

tions the strongest animals are the most graceful, and even those whose bulk gives the appearance of awkwardness show, upon occasion, that perfect adaptation of means to an end, that unswerving directness, which exacts our admiration. For awkwardness is merely over-effort. Whenever we use more force than the case requires, we are awkward. However untrained our esthetic sense may be, we are pained to observe awkwardness either in ourselves or others. We cannot help its being painful, for in his inmost heart every human being abhors waste and destruction, even those who are given to them; and every one loves good order and economical administration.

When we understand, then, that grace is simply economy of force, good management of our vital powers, the employment of flowing movements which do not break the current of nervous energy, instead of abrupt and angular movements which do break it, will any one object to the idea that gracefulness should be made one of the items of the education of our children, since it is a valuable factor in happy, healthful living?

The commonest every-day duties may be agreeably performed by putting a little science into practice. A well-bred woman will make a bed or wash dishes with a dexterous turn of the wrist

which to ungainly Bridget looks like a clever conjuring trick. Doubtless this dexterity is a natural gift, but it may in large measure be acquired. Whether grown men and women who have been awkward all their lives can learn to be graceful later in life, is a very dubious question. Some ungainly young persons maintain their awkwardness to the bitter end, despite all processes of culture. I knew one girl—the most hopelessly stiff young woman it has ever been my lot to meet—who took a course in physical culture in a school where the teacher plumed himself upon a system so perfect that *any one* must profit by it. She was a faithful and industrious pupil, but her attitudes and gestures were so irritating to the professor that he accused her of not practicing his exercises.

"I practiced six hours every day last week," she said mildly.

"Then practice twelve this week," tartly answered her instructor.

And she did; keeping up this terrible work for several weeks, till the end of the term. Nevertheless, she failed to come up to the requisite standard and did not pass her examination. Her self-culture came too late. If her parents had been more careful to train her during her early years, much might have been done for her.

While the framework of the body is in its growing stage the bones are soft, the muscles pliable, and the child is able to take positions and perform exercises that would be impossible later on. Mothers should look to this matter personally, and not throw the responsibility for their children's physical training upon the school. In the first place, most teachers who undertake to give a little class drill in grace have but a slight and superficial knowledge of what they are expected to impart; and finally, not nearly enough time is given it to do any good. What headway can an hour's drill a week make against seven days of careless, awkward posturing? The home is the proper school of good breeding, and culture in grace must begin in infancy if its practice is to become an unconscious habit throughout life.

For our model we must take nature, and by studying her plans learn the two great secrets of perfect grace. In nature's realm there are no stiff lines, and nothing that shows signs of hard work. All is smooth, rythmical, flowing. Either there is absolute stillness, or movements that mean something. Permit me to insist upon it once more: repose, complete and perfect, or else, a movement that symbolizes a thought and carries out a purpose.

Now, our co-operation with nature's intention to have her human children graceful even as the lower species are, consists chiefly in two things: the first is, we are to let our little ones get command of their bodies, permitting them entire freedom of movement from the very beginning. They are neither to be restrained by tight, heavy clothes, nor by ropes and bands, but allow to practice arm, leg, and hip movements until they are certain of always doing precisely what they set out to do, with the least possible effort. Second, we must train them—by example more than precept—to be utterly still.

Stillness, when one has nothing to do, is at once natural and rare. The conditions of our highly civilized, artificial living make us restless. Men and women are anxious and uneasy; children copy their nervous movements. It is absurd to reprove Jane for "lolling" and Edgar for "shuffling" when they must make unpleasant signs to indicate unpleasant sensations. Instead of directing their attention to their attitudes, consequently rendering them the more awkward by the addition of self-consciousness, it would be more rational for us to change their moods by suggesting something agreeable for them to think about. As there are two great divisions of the universe, darkness

and light, all bright and beautiful things range themselves together on one side; all gloomy, hurtful things on the other. If we would attract to ourselves any particular feature of the fair realm, we must send out from ourselves some messenger related to it; some vibration that it will recognize. And contrarily, if we would draw toward us all loathsome things we have only to concentrate our own thoughts upon something akin to them, and they will flock toward us.

Be angry, and you summon misfortune; grieved, and illness hovers above; ashamed, and awkwardness seizes you in its grip. On the other hand, love, joy, kindness flowing out from our hearts join quickly with pleasure, success and sympathy. It is ordained in the book of fate that the miserable man shall be more miserable still; the happy one, happier yet. Ah, we can make our own destiny if we are gifted at birth with the power to see clearly and will strongly. What we will, that we are.

Now, if we wish our children to be graceful we must make them happy. If we aim to teach them the essential lesson of repose we must secure to their young souls, peace. Was ever a person at peace with his own soul and with the world seen to make nervous, automatic movements? No,

about such a person there is a great calm, a serenity of body that inspires awe in others who are victimized by their own anxieties. The little child who has nothing to fear—neither scoldings, punishments nor criticisms,—who dwells under the watchful care of wise, loving parents, so that his own soul and his outward environment are in harmony, is of necessity a lovely and graceful being because there is nothing bitter in his mind which his body is compelled to express.

Among the children one meets daily it is not difficult to single out those who are made the subjects of particular kinds of training at home. The furtive look of one, the impudent stare of another, the critical, scanning gaze a third gives, the excited wildness manifest in a fourth—all have their correlatives in the atmospheres of deceit, bullying, worldliness, and cruelty. Once in a while you see a gladsome, gentle little one, uniting the fearlessness and shyness of some beauteous, untamed forest creature; mirthful with its own kith and kin, reserved yet at ease with strangers whom it looks upon as future friends. Devoid of stiffness or of affectation, is not the child bewitching in its natural, untutored grace?

This exquisite manner is acquired only under the most fortunate circumstances; in a home

where the elders are distinguished for their urbanity and good breeding, so that the little one insensibly copies his attitudes from the best models. But as the parents in such a home will have been reared according to the traditions of gentle blood, it follows that the child starts with a natural aptitude for being graceful. The training in physical culture that is bestowed upon him shows him how to use the gift he inherited; but if he never receives any special training, his superior sensibilities will give him an immense advantage over all those others whose culture is more superficial; tingeing actions and manners. but not reaching the heart.

The defect of most systems of grace-culture is that they ignore the true principle upon which a rational system is founded; namely, development of the finer feelings of pupils, an awakening of their sympathies and affections. Do we look for grace in a stone, or in a cactus? No, but in the tender vine, the swaying willow, the dainty field-blossom: in whatever is an exponent of some lovely quality. Among human beings we find the most perfect manifestation of grace among the emotional races, and its climax in members celebrated for beauty of character. Cold-hearted people are ungainly, affectionate people graceful.

Their nature betrays itself in their walk, the poise of their heads, through their very finger-tips. Assiduous culture may instruct a heartless man or woman in all the outward symbols of graceful carriage; incessant admonition oblige a child of coarse nature to hold up his head and drop his hands at his side, but as gestures and movements are our natural language, practiced long before speech was acquired, these persons, so well taught as to deliberate expression, will exhibit through their more impulsive gestures their innate lack of sensibility and refinement. Here is the vital distinction between manner and manners: that the one is of the blood, the other, only skin deep.

Out of a poor quality of material we cannot expect to produce anything excellent. Our first care should be to ascertain the nature of the thing we are dealing with, and then set to work to improve its quality in all respects where it is susceptible to improvement, before beginning to employ it for the end we have in view. To the heart of the child we must direct our efforts toward the cultivation of that grace of manner and good carriage of the body which are so pleasing to the eyes of observers merely because of the spiritual virtues they symbolize. When the heart is happy and the sentiments pure, rich and wholesome currents

of blood thrill through the entire body, lending fairylike lightness to all motions of the limbs. The happy child frisks, leaps, and turns about with a hundred fluttering gestures far prettier than those of the most accomplished ballet dancers; his affectionate glances toward his parents, his little acts of kindness have about them an enchanting grace inimitable by children less fortunately endowed. And after play he falls without effort into that attitude of complete relaxation, so characteristic that it is often alluded to as the "abandonment of childhood."

And this abandonment, this delicious pose of rest, is the outcome of a feeling of security in the child, a sense of being under a protection at once watchful and strong. Not by the flutter of an eyelid does he betray, while reclining upon the hem of his mother's gown after his pretty romp, any indication of uneasiness or disturbance. Free to follow out the bent of inclinations toward physical activity, he is equally free to yield to the instinct for repose, and having no apprehensions, no shame, he is perfectly graceful in everything, because he does everything in the simplest, easiest way.

If it were possible to retain throughout life this simplicity and unconsciousness, all formal in-

struction in bodily deportment would be rendered unnecessary. But as we mingle with the world, we encounter suspicions and criticisms which awaken self-consciousness, and arouse a distrust of our own conduct, so that something more is needed than a knowledge that we are natural. Required, by those challenging glances strangers continually cast upon us, to justify our very habits of sitting down, lifting our hands or wearing the hats upon our heads, we seek in our own minds for the logic that can explain our innate preference to ourselves, and give us confidence in the face of an impertinent public.

Only two classes are intrenched in the sheet armor of indifference which protects their self-love from the wounds of ridicule: the savage, haughtily ignorant, and the wise man, so completely cultured that he is certain that all his words and acts reflect the harmonies of nature. As the time is coming to our children when they will not find it sufficient to be right but will need to be sure they are right, it is necessary for us to reenforce the habits of physical propriety they possess through inheritance and imitation, with a knowledge of the true principles of grace.

If the mother is so fortunate as to be competent

to instruct them herself, she may begin very early, and, by continuing the course throughout a long period, give them a grounding so firm that their acquaintance with the system will be like a second instinct, guarding them during their lifetime from all those little misgivings that lead to mistakes even in those whose knowledge should make them self-possessed. But as comparatively few women not having in view a career upon the stage or platform, subject themselves to the long and severe training necessary to make them past-mistresses of the art of grace, it seems best to indicate here some of the preliminary lessons of a simple home course. Afterwards it may be properly supplemented by instruction of the young person of twelve or fourteen in some good school of elocution.

There is one beautiful compensation for the cares of motherhood: everything a mother does for her child reacts beneficially upon herself. In training her little one she becomes herself enlightened, for when we try to impart something to others, we are compelled to free our ideas from obscurity in order to present them with clearness and force; and in this process our faculties, which grow sluggish through disuse, are aroused to vigor and health.

Although it is desirable for a teacher to have a thorough mastery of her subject, mothers should not be deterred from supervising any part of their children's education by misgivings as to their fitness. A child has naturally a blind confidence in its mother's universal knowledge; a delicate flattery which she has sometimes the vanity to encourage more than is fair. Herbart observes that as the whole realm of knowledge is too vast for any one person to possess, and there is often some one at hand who is able to impart to a child that which we do not know ourselves, we should frankly make use of such a person. If, however, a mother has a desire to teach her child herself, study and practice will enable her to keep her place as adviser and helper even in matters of which her understanding is slight. This is particularly true in physical education, as everything bearing upon the child's health and manner is peculiarly the mother's affair. I think that every intelligent mother will be able to apply the following few simple suggestions to the training of her child.

We have agreed that *stiffness*, or that immobility which prevents free, direct movements for a purpose, is a foe to grace and health. Healthy little children, properly reared, are never stiff; but

as most children are from time to time victimized by some juvenile malady which keeps them in bed for awhile, breaking up their habit of regular exercise, it comes to pass that even the most favored occasionally become weak and lose complete control over their muscles. Mild calisthenics are necessary to restore suppleness to their limbs and bring their blood into circulation.

Now, there are two ways of taking stiffness from the body: one is relaxing or devitalizing, the other is exercising. The one leads to repose, the other to action, and while the first acts upon the nerves directly, the second acts upon the muscles, but has also incidentally an effect upon the nerves. It is easy for a body which has gained self-control by exercise to relax gracefully, for in repose there should be a suggestion of latent strength. Limpness is not grace. The most talented and experienced teachers use " decomposing " exercises side by side with exercises which strengthen the muscles and nerves. The prime necessity is to develop a firm, elastic carriage, and the first point to acquire is poise.

Few persons beyond the period of infancy sit, stand, or walk naturally. In standing they usually rest nearly their whole weight upon their heels, while it should fall upon the ball or middle

part of the foot. The abdomen should be drawn in and the chest thrown out. This will of itself throw the head in the right position, and we should, therefore, not pay much attention to that, but take care to keep our shoulders down; not elevating them every time we take breath, as is often done. Standing in what is called the "military position"—which is only admissible for practice—the heels nearly together and the toes turned out at an angle of sixty degrees, we will go through the first exercise.

I. Throw the weight of the body on the left foot; then raise the right foot, stretch it out in front of the body without bending the knee, and hold it so while you count ten. Replace it upon the floor. Keep the body straight and easy, making the leg muscles do all the work. Repeat the exercise with the left foot, while standing with the weight on the right.

The mother should practice this and the other exercises that follow, before a long mirror, making sure that she is perfect in them before she essays to teach her children. With little ones under ten years we must proceed very slowly. For the first week give them only this one exercise, with a daily practice of ten minutes, selecting a time not too soon after a meal, and when they are feel-

ing fresh and wideawake. The second week, add this to the foregoing; merely going through the old one once to make sure it is well learned, then proceeding to give the rest of the time to the new one.

II. With weight resting on the left foot, swing the right foot backward and forward ten times. Then swing the left while resting weight on the right. Hold the entire body straight and firm as a young sapling. The hands should fall easily at the sides, the eyes look straight ahead.

The third week merely review both these and add this:

III. Standing with all the weight on the left foot, swing the right around the body from front to back and return, without altering the pose of the body, ten times. Then swing the left foot, keeping weight on the right.

The fourth week:

IV. Rise smoothly to the toes of both feet, then descend to the original position, ten times.

The fifth week:

V. Rise to the toes of the left foot while keeping right foot lifted slightly above the floor, ten times. Repeat exercise with the right foot, while raising left one. This is difficult and must be patiently practiced.

VI. While standing with the weight on the balls of both feet, *dip* the body straight down, as far as it will go, without bending either forward or backward. Rise and dip again, ten times. Be careful to execute the movements with perfect smoothness. In all exercises for poise the movements must be smooth, regular, and slow. Jerkiness is inadmissible. Perfect poise can only be attained by systematic, patient effort.

In order to take out any element of tedium, practice all the exercises to the accompaniment of music. Have some one play a slow marching air, keeping accurate time, and the children will enjoy their little practice much more than they could without the cheerful melody.

Six weeks methodical work, even using only ten or fifteen minutes each day, should give the child a good knowledge of poise, that most important item of physical culture, and he will then be ready to pass on to the consideration of *attitude*.

Just as every motion has a purpose, so every attitude has a meaning. Actors, painters, and sculptors know this so well that they are careful to have the smallest item of their work in harmony with the over-ruling motive. If you would be convinced of the importance of minute details

in the matter of expression, study the pose of figures in the finest paintings and statuary. If a finger on the hand of a single personage is turned the wrong way, the whole effect is marred. We are not often able to analyze the difficulties we feel, or explain why certain mistaken poses are displeasing to us, but the majority of persons recognize perfection when it is before them, and experience a feeling of peculiar pleasure from the contemplation of either living persons or inanimate objects so posed as accurately to express a latent meaning.

There is sometimes excuse for awkward actions. A person may be new to his work, or fearful and confused. We pardon those faults which arise from too much zeal, and do not scold the child who hastens to perform some obliging act for us, however ungraceful he may be. But the instant any person or thing passes from action into a state of rest, our criticism becomes more impartial. We exact from a thing at rest conformity to a certain standard, and grotesqueness always excites our disapproval.

It happens, consequently, that most of our criticisms of our children's ways of managing their bodies refer to their attitudes; the postures they fall into when they are still. They are frequently

made the subjects of admonitions that abash without enlightening them, for mothers usually think that a child is incapable of comprehending a general principle, and do not take the trouble to explain why a fault is offensive.

Children should not be harassed by having considerations relating to nature's laws thrust upon them. We must constantly invite their attention to what is harmonious and artistic, and let them draw the inference themselves. Childhood has such native grace that little ones ordinarily conform instinctively to the nice canons of art, when they are free and unembarrassed. Their contortions sometimes are meant to show a dissatisfaction with conditions or dislike of their company which they do not care to utter in words. Let us refrain from taking notice of every small infraction of decorum in attitude. If a child stands or sits in a way to jar upon our nerves, reproof is more apt to irritate than to instruct him, for beyond question he is not at that moment in a mood to profit by criticism.

Now, all the pretty little symbolic plays that have crept into the schools and nurseries lately, come to our rescue and suggest a way of indirectly teaching children the importance of being careful about the attitudes they take. The "farmer and

seed game," "homing bird game," and others which make it necessary for feet, head, and fingers to indicate certain thoughts, reveal to them that all motions express ideas. Next, we may lead them on to tableaux, and have them choose an idea which they shall try to manifest to us through their attitudes. It is more profitable for them to develop bodily expression through their own feeling than to copy their poses from pictures. There is always danger of arousing self-consciousness and producing affectation if we do not keep well before our own eyes the true aim of grace-culture, which is, the natural, truthful rendering of beautiful ideas and feelings. Therefore, avoid telling the child that you are cultivating his capacity for grace, and dwell only upon the fact that as the body is the servant of the mind it is expected of every one to make his body obey his mind in every point, and a duty and pleasure for us all to get complete control of this vehicle of our thoughts.

Ease and naturalness in depicting feelings are often acquired by the use of such nursery comedies as "Bo Peep," "Cinderella," and "Queen of Hearts," and so on. Where there is a large family, the idea of charades, tableaux, and plays will be seized upon with avidity by its younger members, and they will gain a great deal of experience

through such miniature acting. Fearsome dramas, such as "Red Riding Hood" and "Jack the Giant Killer" should be ruled out. We do not want our children to learn to act out fear and grief, but rather to depict characters that are beautiful and joyous. All nursery acting should be of the simplest, least sensational kind, and modelled upon nature, not upon the art of the stage. It is not well to take young children to the theatre, for the contemplation of animated action while they themselves are constrained to be passive is an unwholesome experience for little ones. After they are ten or twelve years they should occasionally see good plays, for the stage is an educative force that cannot be ignored.

So many things have potency as educators that it seems as if a mother can keep reasonably busy merely with exclusion. Were it possible to keep from our children's sight everything grotesque and hideous, I believe their morals and manners would need little supervision. We do not think enough upon this subject. For instance, we continually give our little ones pictures cut from fashion magazines, containing figures wretchedly distorted and faulty from every point of view. If they are to have these things, we should at least nullify their influence by pointing out the fact that

they are mere lay figures for costumes, and not models for the carriage of our own body. Defend our little ones from the affectations of fashion!

On account of the bias they give toward vanity and emulation, dancing schools cannot be unreservedly recommended. Private classes, composed of a few pupils, are much to be preferred. Unquestionably, all children should be taught to dance. Not the "latest steps," nor the immodest fancy dances which deal in the high kicking of the opera bouffe; but the pretty and sensible standard dances which contain the first principles of rhythmical movements of the body and cultivate the child's feeling of harmony, as well as train him to precision and sureness of poise. Mothers should be very cautious in their selection of the dancing teacher and ascertain something of the character of the other pupils before enrolling their children as members of a class. And even when all appears satisfactory, a careful mother will either be present herself at lessons or send a trusty attendant with her child. Latin may be debated between teacher and pupil confidentially, but dancing requires a chaperone. Nor does this suggestion apply only to girls. The Greeks did not cast their youths headlong into the world to take care of themselves; and there is no reason why

prudent parents should not maintain a certain watchfulness over boys, not enough to curtail their reasonable independence, but enough to insure their safety in the midst of the numerous pitfalls of social intercourse.

A person who dances well usually knows how to walk; but if one reverses the rule, it seems as if there must be few really good dancers, for our country abounds in bad walkers. The advantage, in comparing men and women, is in favor of the men. They may not be especially graceful in their carriage, but they conform to one rule: economy of force. Their object being to get to their destination, they move forward with directness and precision, and any lack of ease is lost in a show of energy. A man must be very well bred who dares to lounge in public. Boys shuffle along and make rather unpleasant spectacles of themselves before military drill or the gymnasium teaches them to control their limbs. Yet, the males of all lower species are more graceful than the females, and it is somewhat curious that this superiority has been forfeited by mankind in all movements except those of walking.

With the help of those abominable contrivances, roller-skates, our girls will manage before long to lose any advantage they now have. I sometimes

question whether mothers are blind or mad who give their little girls roller-skates and send them out to practice ankle-breaking and body-distorting on the city sidewalks. Steel skates and an ice-pond are delightful; human beings are not out of their element when they glide over smooth ice with the motion of birds. But I cannot believe that we were ever designed to go on wheels.

There is much to be urged also, against the abuse of bicycles. Observe the boys traveling on their machines, their bodies bent over double, their mouths half open, their eyeballs glaring. They are in such mad haste that they resemble some amorphous creatures fleeing from the constraining grasp of nature. Our girls usually hold themselves better, and even when riding swiftly recollect something of the proprieties in attitude. The modern tendency of making almost no discrimination between the physical exercises of boys and girls, is not, however, exempt from danger. There are certain unconquerable natural differences between the physical aptitudes of the two sexes; and by disregarding them we shall simply produce mongrels, having the distinct characteristics of neither men nor women.

The same exercises and pursuits may engage boys and girls if their guardians take care that

each sex develops according to their nature: that is, the boys remain boys; the girls, girls. At a recent mothers' meeting an indefatigable suffragist suggested that all little girls should wear trousers and boys be taught embroidering; because she believed in "equality." Perhaps at a more advanced epoch some philanthropist will invent a cage in which young males may be reared; to prevent their gaining, through the exercise of their natural functions, an undue advantage over their sisters.

I, however, have such confidence in woman's wit and man's docility under judicious treatment, that I advocate the accentuation rather than the suppression of characteristic differences, through education.

The virtues are sexless, and mothers should be as careful to encourage modesty in their boys as in their girls; also self-reliance, candor, and presence of mind. But they need not look for similar manifestations of these traits in both. The finer the organism of a feminine creature, the more essentially feminine she is in her mode of living up to the highest, boldest ideal it is within the power of the human mind to conceive. And the same is to be said of man: the more thoroughly developed he is, the more truly manlike does he become. Let us acknowledge the supremacy of nature.

The reason I lay stress upon the culture of mental graces is that they are the spring and source of bodily movements. As we think, we act; as we sit, stand, and walk, we are. Faults of carriage of the body reflect faults of the mind and soul. The woman who moves along the pavement in a way to provoke remark must really be a flaunting, self-conscious person, unhappy unless people are observing her. Haughtiness, even if momentary, gives a noticeable peculiarity to the gait. Never shall I forget a certain childish experience of this. Being obliged to don a plain and much-despised dress one evening, my effort to rise superior to my appearance was betrayed by a decided loftiness of expression. Marching beside my father, I passed a couple of little girls playing in the gutter, both of whom suspended their play to gaze at me. In a moment shrilled out the clear-cut criticism: "Oh, she's proud, she's proud! An' she ain't got nothin' on to be proud of, neither!"

Children see so much mincing and striding on the part of their elders that it is well to counteract these influences by home drill in modest, graceful walking. Whatever is smooth, unconscious, and natural to us in our best state of mental and physical health, should be assiduously practiced until it becomes a habit.

Whenever we are in a cheerful, agreeable mood, the head and chest instinctively elevate themselves; the feet touch the floor with an elastic pressure, and the hands relax, the thumbs inclining outward. Now, this is, of all others, the carriage of the body to be cultivated. The following exercise may be practiced ten minutes a day with great advantage:

First, fix the mind on cheerful, courageous thoughts. This will be aided by listening to lively music, played upon the piano by some one who is willing to help along the child's physical culture. Now, rise and walk at a moderate pace up and down the floor. Let the heels touch the floor first at each step, but very lightly, the weight instantly transferring itself to the balls of the feet, which should slightly cling to the floor as the body moves onward. Avoid all hip movements, or decided swinging of the arms. Carry the arms by the sides and let the hands move as they incline to, with an almost imperceptible motion in the opposite direction from the feet.

Very few persons walk in this rhythmical way. It is difficult unless one has been trained early in life. Mothers should train their children with great care, but as if in play; not permitting them to dwell upon the idea of becoming graceful. For

the vice of self-consciousness is easily implanted in young hearts, and hard to subdue.

Fault-finding must be altogether avoided, for nothing produces awkwardness so surely. Whenever a person becomes sensitive upon some point, he spends his energy in fretting over it and has none left with which to amend. Mistaken, well-meaning parents, desirous of having their children an improvement upon themselves, often inveigh too bitterly against faults they particularly dislike to see in their children because they reflect their own weak points. Young persons grow bashful or impertinent under smarting reproofs; the memory of them shadows their character, and they become victimized by a " besetting sin " as a prominent defect used to be called. I have known of a childhood made miserable by the harping of the family upon such a weakness. And of another where a serious, intense nature was criticised as " odd " and " blunt " till the child shrank into herself and gazed out upon the world as if from the prison-house of her own blighted personality, sorrowing with hopeless yearning for the prettiness, the attraction and grace so carelessly worn by her happier acquaintances.

In nothing do mothers commit so many fatal errors as in tutoring their children concerning

"manners." They are fierce because their pride is touched. The point they insist upon is that their children must present a good appearance so that strangers shall think well of the family. We should do better to direct our efforts toward making our children strong, agile, supple, and well poised. Then their manner would always have the charm of a happy, self-possessed bearing. And self-possession is the root of grace.

CHAPTER VII

VOCAL EXPRESSION.

"Commes branches d'éducation physique, la lecture à haute voix, la déclamation et le chant affrent des ressources précieuses pour cultiver les facultés vocale et auditere, aussi bien que pour fortifier les poumons et la poitrine. La culture de ces organes contribue plus qu'on ne le croit généralement à une bonne constitution physique."—M. C. MARCEL.

IT is a significant fact that although America produces few singers, it produces many consumptives; while Germany abounds in singers and seldom, comparatively with ourselves, has a case of phthisis. The wonderful toughness of the Italian boys who wander about our streets, soaked with rain and chilled by the icy blasts of our hard winters, is largely owing to the constant use of their vocal organs, which develops such prodigious strength of chest. The silent people creep into the grave with swift, sure footsteps; noisy people live long, to be nuisances to the world. It is hard for us—calm as we are under the atrocious dis-

sonances of machinery—to tolerate the ordinary noises of human beings. Roars, shouts, calls of street venders exasperate us; the cries and exclamations of children annoy us to a degree we scarcely like to confess, in view of the well-known fact that it is necessary for all children to use their lungs freely if they are to have any health.

The first sign of life made by a human being on entering the world is a cry. It is a welcome sound then, and for once in the course of its existence nobody undertakes to suppress this vocal disturbance, and baby makes as much noise as he likes. But never again is he permitted this indulgence. The second day a course of "hushing" begins, and everybody joins in the effort to impress upon him that no matter from what cause his crying proceeds, whether from hunger, pain, fright or the natural desire to exercise his lungs, the noise is to be stopped, and he is to bring himself into a state of quietude.

We know a great many things which we have no mind to practice. Scarcely any one is ignorant of the fact that almost the only exercise a young baby gets is in crying: that it does not always come from discomfort, but is often merely mechanical, and when thus devoid of suggestions of pain the muscular effort is wholesome, and neces-

sary for the proper expansion of his chest. Will the time not come when a mother will blush at failing to comprehend her child as well as a mother animal understands its young? The very cats and hens know the meaning of the different notes of their offspring; yet only an exceptional mother, gifted with rare insight, is able to tell one kind of crying from another, and to distinguish the plaint of hunger from the sharp scream of pain, the yell of anger from the loud, vacant roar of animation. Some patient study is necessary before we are able to separate this peculiar noise from many which resemble it. But the welfare of childhood demands that we learn to know when a baby's cry should be attended to and quieted, and when he should be allowed to roar in peace to strengthen his lungs. Suppressing him makes him ill-tempered. We should take his noise as a matter of course, and not complain because he does not know yet how to make his racket melodious. It is our business to instruct him in this art, and we may begin when he is about six months old to refine his primitive instincts.

I think most people in the world, savages and children included, do necessary things as well as they know how, and they improve when shown better ways. Since to make vocal noises is a pre-

rogative of childhood, all that we have a right to do is to improve the quality of the noise, changing it from discord into harmony. Now, the first characteristic of harmony is good humor. That introduces into all sorts of vocal expression a certain cadence. Wrath and fright are wild, clashing, confused; good humor measured and self-possessed. The mother will, therefore, try to impress her infant with the duty of making his small roars good-humored by way of rendering them agreeable to the company. Let her place the little one in a comfortable chair and sit in front of him so he can see her face, which should wear a bright, merry expression; then she must open her mouth widely and make a prolonged, low, soft note, like muffled thunder. Baby will almost certainly listen, and perhaps try to imitate the note. It is pleasant play for him, but should not last more than a few minutes on any one day, for every effort that is the beginning of a new habit involves more or less mental strain, and we do not wish to weary a child with what we aim to attract him toward.

So, this first lesson in vocal culture must be given with great tact and caution. Our chief design is to teach the little one that he is at liberty to use his voice; that being quiet is not an essential part of virtue; and to this end we must take

care never to check roughly and suddenly any cries he may make. A smiling, cheery little "sh," as we call that indescribable clucking sound mothers make, will be sufficient if mother and child are on confidential terms, to indicate to him the desirability of softening his notes. And the baby who learns to soften his cries, making them cheerful instead of shrill, has taken a great step in the art of vocal culture. At two years he will have unconsciously acquired the habit of making his tones loud and forcible when he wants to, with out raising the pitch. And the advantage of this is almost inestimable. A high pitch indicates excitement and reacts unfavorably upon the nerves. It is also disagreeable to listeners, and consequently children who become easily excited are always being reproved for using a high pitch of voice. But the reproof is seldom attended with very good results, for they are usually told "not to talk so loud." Which is stupid. The child tries to conform to the regulation by lessening the volume of tone, but continues using the same pitch. He has been corrected but not instructed, and not having the least idea of how he is to change the mode of speaking which offends our ears, will probably offend again the next instant. What we should have done is to tell him not to

speak so high, and show him, by example, how to lower his pitch.

My little daughter, at four years, had a clear, strong voice, but like most children who are full of life and energy, too often used the shrill, high pitch. One morning while dressing her I told her about the three different registers in the voice, illustrating them effectively with examples and stories. Within ten minutes she mastered the idea of the head-voice, the throat-voice, and the chest-voice; comprehending that the first is to be avoided, while the second is sweet and pleasant for ordinary use. She has not forgotten, and now has the range of her voice fairly well under her own control; even showing a power of criticising others and exacting of them compliance with the good rule.

It is desirable, from the very first, to cultivate the voice downward, so that the lower notes may grow strong. The more forcible they are, the better lung-power we possess, and one of the best possible exercises for the chest is shouting in the middle pitch, in the open air, and repeating the shout afterwards, in a slightly lower pitch, trying to make it as strong as before. Haste, in vocal culture, is worse than waste. To force the voice in any way is to ruin it. The child should not be

required to lower his voice suddenly, but gradually, and in practicing he must always use the lowest pitch that is convenient to him. In every voice there is what is called the "convenient low note," and the use of it finally strengthens the note just below it. So, if our little pupil has a voice running away up into the high register, we must not insist upon too great a drop in pitch, but let him employ the lowest note that he conveniently can.

There is a certain form for teaching the different degrees of pitch for which I am indebted to the principal of the school of oratory I attended, and have found valuable in my family. In the hope that mothers will use it, I copy it below:

Modulation in Pitch.

9. Extremely High:
   "I repeat it, sir; let it come, let it come!"

8. Very High:
   "Three millions of people armed in the holy cause of liberty!"

7. High:
   "The sounding aisles of the dim woods rang."

6. Rather High:
   "With music I come from my balmy home."

5. Medium:
   "A vision of beauty appeared on the clouds."

4. Rather Low:
"Friends, Romans, countrymen."

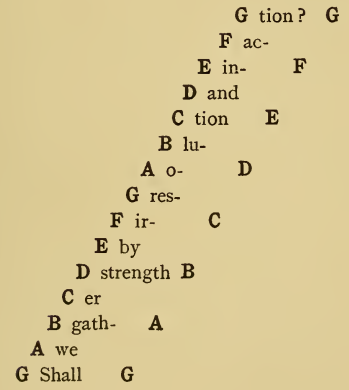
3. Low:
"And this is in the night, most glorious night."

2. Very Low:
"Roll on, thou deep and dark blue ocean, roll."

1. Extremely Low:
"Eternity, thou pleasing, dreadful thought."

Pitch number five is the middle or normal pitch of the voice, and in reciting these quotations it is well to begin with it, and run upwards; then repeat it again and move downwards. With young children omit number one, which is scarcely possible for them until they have gained facility in sliding their voice from high to low. I consider the daily practice of this exercise one of the most valuable lessons that can be imparted to a child by his parents at home. Besides the vocal exercise and consequent strengthening of the chest, it is a training in delicacy of perception, in judgment, and in readiness of apprehension. The teacher should be patient and tactful, for, as a small pupil of mine observed, "it is hard to match pitches"—meaning, to suit the pitch to the number. Another little exercise, called the "stair-step exercise," pleases children, and helps them

with the chart. As the notes are made to correspond with piano notes, it is well for the teacher to strike them upon the piano during the first few lessons. I take this exercise from Ross' "Voice Culture and Elocution," an excellent manual for home use which mothers will do well to read:



Pronounce the whole sentence, syllable by syllable, with a gradually ascending pitch, from the lowest note within the compass of the voice, to the highest. Make the slide smoothly, beginning slowly, and from day to day increasing the speed, until you can run up quickly.

When the child has gained some knowledge of modulation in pitch, he can comprehend a request to lower his voice. If my little ones rushed into shrieks, I had only to say laughingly "Use No. 5 pitch, my dears!" to effect an instant and pleasant change in their utterance. In reading stories and poems to them, I am careful to modulate my voice with due regard to the tenor of the recital, using the lower pitches for everything serious and the higher ones for livelier moods. A mother will find it quite worth her while to cultivate the art of sliding up and down in pitch when talking as well as reading, for the sake of the additional power it gives her to command her children's attention. Every accomplishment a mother possesses increases her influence over her children, and every lesson received from her that develops their own faculties wins their gratitude and respect.

But although all cultured mothers receive deference, it is probable that those whose companionship is most enjoyed are women who have musical and histrionic talents. Even talkative women are preferred by young children to cold, silent persons. They crave that which is expansive, full of life and animation. But after awhile, when their intelligence is more fully awakened, they find the play of another person's wit less agreeable; they

yearn for self-expression. Now, if the mother has been selfish and indifferent, and has neglected to develop their powers, they turn away from her with a sense of satiety in her liveliness. Day by day, year by year, let a mother give to the growing mind of her child nutriment that shall strengthen his entire nature, not considering any pains too great which secures this symmetrical development of body and soul. That which she should teach him she should herself learn, if she does not know it already. At least she should be able to give him a foundation, upon which other teachers may build. Some sorts of knowledge are never fully acquired unless they are learned at home. And among them I reckon the art of using the voice properly. It is almost indispensable that either the father or mother should understand the principles of deep breathing and voice building, even though they may not possess the arts in perfection. The one is preliminary to the other, for voice depends upon breath. It is breath made into tone, and one of the earlier lessons for children is how to convert the breath *fully* into tone when speaking, so that none is wasted, producing that peculiar intonation common to untrained children, resembling a partial whisper. This "aspiration," or mingling of waste

air with tone, is almost universal, and not easy to overcome unless checked before the habit is confirmed. It is cured by the use of the "open throat" and the "pure" tone, two items upon which I must dwell briefly; for although it is not my intention to do more here than point out the need of vocal culture in a child's education, it may be helpful to mothers to have it suggested that the three fundamental lessons are those of *modulation*, already alluded to, and the two I am about to explain.

The throat is in the right position for making a good tone when the soft palate is raised, and the larynx, or "Adam's apple," is lowered, as it is when we gape. The child is to learn to be able to put his throat in this position without actually gaping, until, by practice, he is able to keep his throat open most of the time, carrying what we call the "artistic open throat." At first we must have him really gape, showing him, in a mirror, how the "Adam's apple" raises itself as he swallows, and lowers when he gapes. After this, induce him simply to "think the gape"; that is, to imagine himself gaping, and while doing so, make a prolonged, soft tone in "ah," holding it as long as he can, comfortably. This will not be very long, unless he knows well how to manage his breath.

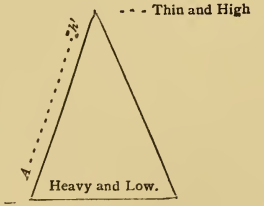
But if wisely taught and intelligently practiced, this exercise of opening the throat and making the tone "ah," will produce excellent results. The middle pitch is to be preferred, although any convenient one may be taken. All the little calisthenic exercises for the head and neck, including bending the head forward and back, sidewise and downward, help to strengthen the throat and increase the flexibility of its muscles. Care must be taken to avoid straining or practicing where a draught of air is present, for at the instant of relaxation naturally following all muscular exertion there is danger of taking cold.

The third great lesson in our simple course is the use of the "pure tone." By "pure" is not meant "perfect." The "perfect" tone is one which is absolutely free from all defects, and it can only be made by persons who either have naturally beautiful voices, or who have been thoroughly trained. A "pure" tone relates both to the quality of the tone, and the feeling that lies back of it. To develop this in the child we must habitually speak to him with the accent of kindness, so that as he imitates our manner of speech his little voice will unconsciously take on a sweet, winning character. High-bred little children use this tone most of the time, especially when speaking to their

pets and dolls. Only the children of refined, happy surroundings possess it naturally. The voice of the street waif, however strong, is guttural and aspirate, not more from exposure to weathers than starvation of soul. But as it is one of the rarest possessions, so, too, is it one of the most precious, being not only beautiful in itself, but reacting wonderfully upon the physical welfare of the person who employs it. The pure tone is embodied joy, serenity, confidence, affection, in its bright form; tenderness and sympathy in its darker form. Beautiful thoughts and fancies help to create it, and its culture consists largely in putting ourselves in the attitude of admiration and esteem. Read to the child every day a bit of pretty verse or prose, and get him to relate to you some pleasant experiences of his own. When the lovely accent we are endeavoring to draw out from him makes its appearance, remark upon it, saying how pleasant it is and how much you like to hear him speak in that manner. For a more definite and particular culture of the pure tone I recommend two little exercises; the first one consists in carrying a tone in "ah," upwards, thinning it as it rises in pitch. As the ordinary tendency of untrained speakers is to make their lower tones weak and their higher ones forcible, it is difficult to reverse

the process. But all the more is this exercise valuable for the self-control it requires. I know of no other which is so effective in sweetening a voice, and it is a great aid in restoring the purity of tone which has been lost during sickness.

First, inhale deeply, then open the throat and pronounce "ah" in the lowest note of the voice compass, making it as strong as possible. Hold the note and slide upward in the scale, till the highest possible note is reached and the breath is all used, continually making the tone thinner (fainter) as it rises. Then begin again, low and strong, and end faint and high. The tone may be illustrated by describing it as a wedge, large at the base and pointed at the apex, thus:



A sort of singing tone may be used, but great care should be taken to keep the note smooth and continuous, without break, or any catching of the

breath. The power of making a thin, high tone belongs only to trained vocalists, and the exercise is regarded as especially valuable by the most accomplished singers. When one gains the faculty of imparting a sort of silvery sweetness to the higher notes of the voice, the pure tone is acquired.

As it is intimately related to the emotional side of our nature, the memorizing of good poetry is a factor in its acquisition. The second exercise suggested for the child is repeating several times each day the following sentence:

"One by one, in the infinite meadows of heaven, blossomed the lovely stars, the forget-me-nots of the angels."

When carefully done, with a constantly increasing effort to realize in one's mind the picture these words present, the effect is very beneficial. See that the "s's" abounding in this sentence are all pronounced clearly and without the suggestion of the whisper which marks aspiration. Imitating the ringing of a bell is also very good practice. This will be understood after reading over Poe's poem of "The Bells," where the brazen, iron, golden, and silver bells are described. They are each supposed to have their characteristic sound, the iron bell corresponding to the lowest, deepest

note of the voice, the brazen echoing heavily and harshly in a higher pitch, the golden running up slightly, clear and melodious, while the silver bell peals out thin and sweet, in our highest note. Have the child repeat the word "bell" several times, prolonging the sound of the "l." You will be tired of hearing him before he is tired of the exercise, for it is one which seems to give the children peculiar satisfaction.

It may be observed that I have said more, so far, about clearing and sweetening children's voices than about strengthening them. But in truth, the little exercises I have described are more effective in teaching breath-control and giving expansion to the chest than many of the more pretentious gymnastics which are vaunted as producing lung-power. The first thing necessary in vocal culture is to eradicate the defects every one has to a greater or less extent. Throatiness, which is a defect caused by too close an aperture or too much rigidity in the throat; orality, or whining; nasality, which is tone in the nostrils; and aspiration, or a mixture of waste air with tone, are all faults especially noticeable in children, and capable of being cured early in life. We should earnestly endeavor to free their voices from these defects before we direct our efforts toward

strengthening their vocality, or the faults will grow as voice grows.

When the child has gained some control over his voice and begins to speak in a clear, well-modulated manner, we may seriously undertake the strengthening process. Now, it is well to bear in mind two things: first, voice grows by judicious use; second, voice grows more rapidly and easily in warm weather than in cold weather.

If our children go to the country early in the summer, as I earnestly hope they do, encourage them to run loose in the fields and woods, and fill the air all day with *music*. To a badly-reared child this recommendation would be puzzling, having been always accustomed to hear his vocal sounds termed "noise." But to our trained little one, familiar with the idea that melody, not discord, is the great object of life, it is a suggestion which chimes in with his impulses. Let mother, aunts, and—yes, grandmothers, lock their dignity up in their closets for awhile, and accompany the children to their favorite outdoor haunts where they may freely indulge in the delightful privilege of exercising their lungs. There are so many appropriate ways of doing it that I am embarrassed in the selection of one or two special exercises. But perhaps professors of vocal culture are united

in endorsing the practice of loud counting, as one of the best known means of strengthening the vocal organs. It is merely this:

Stand, with the chest expanded, inhale deeply, and let all the breath and voice out in a quick, explosive utterance of the word "one!" Inhale again, and shout "two!" And so on; counting ten the first day, and building up till you can count to two hundred without fatigue. It is best to use the middle pitch of the voice or one slightly lower. The result is about equal, in its hygienic effects, to the sawing of a quarter-cord of wood. Daily practice for two months will sometimes produce an astounding change in a weak voice.

I emphatically urge that the children should not be made to feel that their lessons in vocal culture is task-work. It should be the most enjoyable of their occupations, and probably will be, if their mother, or whoever directs them, enjoys the exercise herself. A very little formal instruction will suffice, if it is regular, for we are happily so constituted that occupations we ordinarily pursue under the name of pleasure may be made to conduce to our physical culture.

Reading aloud in the open air is an excellent exercise for strengthening the chest, if the reader does not lie in a hammock, or sit leaning against

the back of his chair, or bend down over his book, with his chin in his hands; as people sometimes do when the weather is warm and provocative of indolence. Declaiming is better than reading, and, for their health's sake, all children should be taught to declaim stirring poems, although it is not wise to extend their audience beyond the family circle.

If the child has both voice and musical ear, have him taught to sing, even if his other luxuries must be exceedingly circumscribed in consequence of expensive lessons. No mediocre tutoring is admissible, for poor teachers can work more harm than the most accomplished professors can undo. But a few good lessons, to inculcate correct principles and lay the foundation of subsequent culture, are all the musical education that is indispensable in childhood. We do not want our children to spend time over mastering difficulties in musical expression, over roulades, cadences and trills; what is desired is to have them learn how to "place" their voices properly; an art which only the Italians seem to possess naturally, and which belongs by inheritance to their children, who produce without effort and in utter ignorance of method the most clear and forcible tones.

The best foundation for singing is a course of

good lessons in elocution. There, deep breathing is learned, also distinct articulation, and expressive utterance. Bad articulation is one of the commonest faults with children, and one of the easiest to cure if dealt with intelligently. They must be taught the correct position of the three organs of speech: the tongue, mouth, and throat. We have already spoken of the "open throat," where the uvula, or little tongue on the roof of the soft palate, is raised. By holding a hand-mirror before the open mouth, the uvula can be seen. It tends to hang down and get in the way of the tone column, and must be trained to keep drawn up, or shortened. Gaping, or "thinking the gape," does this.

The mouth has three different positions for making either a broad, a long, or a round sound. There is a simple exercise sometimes taught in schools which illustrates this principle, called the "E, AH, OO" exercise. Flexibility of the lips has much to do with distinctness of utterance, and there is such significance in the shape of a person's mouth that a professor of elocution can tell by looking at a pupil's mouth just what faults he has there to deal with.

The tongue is a more troublesome thing to control. It should be trained to lie down flat in the

mouth with the tip nearly touching the hard palate, not pressed against the teeth. Very little should be seen of it even when the mouth is wide open. The sight of a person's tongue is a shock to any one of fastidious taste, and the habit some poor, neglected children have of protruding their tongues or rolling them about inside their mouths is indicative of the presence of certain defects of character that ought to receive careful attention.

Whenever a child is careless about the effect his appearance has upon others, when he chooses to be grotesque and unseemly, or is indifferent as to whether his bearing is pleasant, his speech intelligible, and his whole attitude in harmony with the standard we have a right to expect him to attain to, there is but one thing to be done: cultivate his sense of beauty. Lead him to emulate what is above him and aspire to perfection. Ambitious natures require no outward stimulus to labor for self-improvement, but sluggish, indolent and dull temperaments need to have visible rewards set before them. They have not imagination enough to realize indefinite moral benefits and must be beguiled upward by the sight of tangible gifts hanging on the top bough of the tree we want them to climb.

To children of the sensual temperament—and

we must not shrink from recognizing one in our family group if signs betray him—we need not talk of abstract beauty or ideal goodness. We are obliged to appeal to them through that instinct which nature has given them in excess, and we must say: do this and you shall have that; please me in this thing and I will do the other to please you. It is not given to all children to bear themselves creditably because it is not given to them to think purely. The loose, hanging under-lip and the craving appetite; the pursed-up mouth and the spiteful disposition; the wide-open lips and the vacant mind—we see them constantly, everywhere. The mere appliances of physical culture cannot reform these physical crimes because they are fed by the running streams of deep, inward moral disorder. If you would change the form of your child's mouth, change his nature. Teach him vocal exercises, but imbue him with a desire to benefit by your instruction. Interpose between the joints of his mail of conceit a touch of self-dissatisfaction, of desire for improvement. The person who perceives his own faults is half cured, and no one is hopeless save that skeleton feasting at the table of humanity, the confirmed believer in his own perfection. An old woman of this ilk who had irritated an acquaintance by her

persistently stupid "nil admirari" policy and had finally been told that she was probably deficient in any capacity for understanding art and science, rejoined tartly, "Capacity! I could have had it if I had wanted it."

Some withered hearts fancy that there is a kind of distinction in not wanting the best things. But one never cares for the virtue or the talent he has not sense enough to appreciate. The finer organism yearns infinitely, but chaff satisfies swine. Fortunately, there is a degree of moral and mental and physical perfectibility in mere youth. No child exists for whom something more cannot be done than has ever yet been done; who cannot be educated into a finer, higher creature, until childhood has gone and the hard period of maturity sets its seal of doom upon his progression.

Take the baby under tender, watchful care, and train his powers of vocal expression, month by month, year by year, that the mechanical exercises may react upon his character, and by filling his memory with the sounds and forms of beauty lead him to prefer, merely through unconscious habit, chaste modes of self-expression. It is a pity that a person cannot ever thoroughly realize the quality of his own voice; he has to trust the testimony of others as to its merits and defects. But when

the ear is well trained it is more or less alive to personal melodies and dissonances, so the training of the ear is an important part of primary vocal culture. It is, consequently, better for several young children to be taught elocution and singing together, than singly, so they may help one another by mutual criticism. We can bear with equanimity the having our own faults pointed out when we, in turn, point out the mistakes of our critics; and we realize more vividly the necessity for improving upon our own efforts when our failures are reflected by other strugglers.

Even in the milder forms of vocal culture, in articulation, enunciation, and expressive reading, there is distinct therapeutic value to the throat, the lungs and all the muscles, ligaments and cartilages brought into exercise for the formation of voice. But in the higher forms there is greater value. Conversation is beneficial according to the degree of mental effort involved in it. Mere idle chatter is useless, but talk that is carried on with some care both for the thoughts and their expression, brings into play our higher nerve centers, quickens our blood and induces an expansion of the chest. "Depression of the chest is a depression of life," said Prof. Buchanan. "Thoracic de-

velopment is essential to life, to health, and to energy."

Therefore, since declamation necessitates an upright carriage of the chest, it is superior to conversation or reading, in its effects. Let mothers observe carefully the ordinary carriage of the child's chest, and if it is depressed, collapsed, make that child's other studies and occupations subordinate to the culture of his voice. Even if neighbors in town comment acridly upon the noise, encourage him to shout and sing in the house on rainy days when going out-of-doors is not advisable, and do everything possible to induce spontaneity and cheerfulness in the child. Joy, vitality, and an upright chest; discouragement, feebleness, and a depressed chest, are inevitable accompaniments. We may often measure a person's increase of health by an increasingly elevated carriage of the chest and growing strength of voice. As in illness the voice grows more and more feeble, so in high health it becomes more forcible. If we compel a person to suppress the natural tones of his voice, we lower his normal vitality. Now, we thoughtlessly do this very often with our children. When they are singing at the top of their lungs, from pure happiness, we order them to "make less noise"; when they are racing

through the halls and shouting, we become incensed at their "rude ways." Well, it is a pity the children may not develop their lung-power in the way that is natural to them. What shall we do about it? There is no shirking the alternative. We may have quiet, refined, weakly children, or romping, noisy, healthy children. But not contradictory virtues in the same child.

There is one more suggestion in order before closing this brief survey of a large and important subject. It has been found that in disorders of the throat and lungs a high altitude is favorable for recovery. We no longer send patients having phthisis south, but to the mountains in the west; and if a child exhibits a chronic tendency to throat troubles, he should be taken at once to high ground. If not to the hills, then to the highest floor of the tallest house that can be hired. And get him to walk up the steps at least once every day, making a continuous tone in "ah" as he climbs. Let the exercise not come upon him suddenly! It is difficult when one is weak. Have him ascend one flight of stairs every day until he can ascend two, taking a full breath before attempting the ascent, and letting his breath out slowly and gradually as he makes the tone. Then add another flight, and so on, until he can mount from

the bottom to the top of the house rapidly and without fatigue, as a healthy child ought to be able to do.

Climbing is capital exercise, if the body is held upright while ascending. Many persons stoop while mounting stairs and pant like over-tasked horses. One should always take a full breath at the bottom of a flight of stairs, either hold the breath completely or exhale smoothly and slowly while ascending, and when at the top, inhale deeply once or twice, expanding the chest as much as possible. This applies to hill climbing also, but natural children need no particular directions as to how to get to the top of a hill if there is some incentive to arriving at the summit. I suggest building a playhouse on the crest of some hill. A mother standing at the base might find it hard to attract her little one's attention, but the mutual calling up and down would be beneficial. And would not lead to public reprobation—in the country.

CHAPTER VIII

CULTURE OF THE EMOTIONS

"Every state of feeling arises by degrees, is maintained for a certain time, and falls away by degrees. Pleasure is identified with the highest energy and most consummate balance of the powers of the system. Pain is identified with weakness, exhaustion, prostration, or with loss of balance, with being obstructed and out of joint. The highest condition of well being is to have as many actual delights as we are able to sustain."—ALEXANDER BAIN.

IN George Sand's interesting picture of a child peasant, "François le Champi," she gives several instances of the little boy's great susceptibility to grief. Twice he fell into fainting fits resembling death, solely from the fear that his adopted mother was about to abandon him. Yet, he was apparently a strong, healthy child, calm and reticent in disposition. One would not have expected to find in a waif, inured to hardship and uncertainty, such supersensitiveness to imaginary perils, but the author drew her character from life.

What a difference between François and that other waif in whom the modern public has lately

been so much interested; the little Yankee boy in "Eben Holden." Suddenly deprived of both parents by a frightful calamity calculated to stir the depths of feeling even in a mere child, this little lad cheerfully climbs into his traveling basket and goes upon his western pilgrimage with an unimpaired interest in all the adventures and amusements life has to offer him.

We have here one of those striking contrasts that are continually occurring between the subjective and objective natures. The former is prevalent among the Latin races, the latter among the Teutonic. Our mixed American temperament partakes of both, and as one or the other has the preponderance we have the nervous, emotional individual, easily stirred by suggestions of pain and calamity; or the practical, executive personage inclined to grasp benefits and enjoyments, and to be but slightly impressed by misfortunes. We often see, in the same family, children thus radically differing in disposition. Some mysterious determination, inherent and involuntary, sends all the currents of energy into the channels that feed their emotional or intellectual existence, or perhaps merely their physical development; and the one grows up with a strong bias toward the moral, the other toward the intellectual, while the third

becomes merely a splendid animal, handsome, cold and selfish, with that profound and unconquerable egotism which is incapable of a single response to any solicitation not involving personal advantage.

Undoubtedly the concentration of the entire energy of an individual upon the welfare of his bodily functions leads to the exaltation of health and strength. Moral and intellectual progress tax human powers severely; saints are fragile, savants unfeeling; neither have any energy to spare outside the absorbing demands of their vocations. In the one class the body wastes away; in the other the emotions become atrophied. Every one has his part to perform in the world and he cannot freely choose it, but must obey the instinct which impels him. Nevertheless, although driven to fulfil our inevitable function, it is possible, through the use of means experience has discovered, to prevent the absolute sacrifice of personal welfare in the performance of our appointed task. The man in whom the moral sense is exalted may have some physical vigor; the intellectual man possess some capacity for affectionate relations; while the man whose essential bias is objective and the currents of whose being set mostly to the things of the body, may have enough enlightenment as to

the sweetness and light of existence to prevent his thoughts becoming altogether sordid.

It is the business of education to effect a partial balance of our threefold nature, the moral, the intellectual, and the physical, so that, although the native bias of the individual, which makes one part dominate the others, cannot be overcome, neither of the others may be starved. Training must begin very early to make any headway, for we have at once to nurse into vigor the child's feebler impulses and restrain the more powerful ones, which would otherwise completely master him. And it is essential for his ultimate welfare that even the instincts of his physical life should be held in check, as although a vigorous animal nature seems, superficially considered, to have all the qualities requisite to health, it contains within itself the possibilities of destruction through the force of its instincts, which are too eager for self-gratification.

We are, therefore, to be careful about encouraging in the infant that predominance of desire for physical gratifications which obtains such frightful proportions in the majority of badly reared children. Too often parents carelessly feed the fires of a child's sensual nature by constantly provoking his lower appetites. They offer him

sweets when he is not hungry, thus suggesting to him that eating may be a pleasure apart from its proper function. They incite him to exercise his strength in combat with his playfellows, awakening feelings of ferocity which may have many unforeseen consequences. In the male nature the same instincts that lead to warfare incite to lusts, and the little brute who loves to crush other boys under his heel will water the flowers of his desires with the tears of women.

It is true that the first pleasures and pains that we are capable of feeling are those that are aroused by the organic senses. But very soon there is sensibility of a deeper sort, more intimately related to our moral nature. The baby responds, a few weeks after birth, to affection; it shows, within a few months, susceptibility to the moods of those about it, being affected sympathetically by strong manifestations of grief or joy. Where a young child is absolutely stolid when those who are in his company are under the influence of strong emotion, it shows either uncommon apathy of nature or else that no attempt has been made to develop his sympathies. For my own part, I believe that this cannot be undertaken too early. In treating any subject which involves consideration of psychology we run up against a

thousand conflicting theories, and are hampered in the deductions from our own observation and experience by the dogmatical assertions of accepted authorities. Deferring to these superior authorities on almost all points, I must make an exception in favor of the idea that there is a more effective educational force than personal pain and pleasure. Instead of all other emotions being developed out of fear, I believe that in superior natures the other emotions may follow out of *love*, and that even in coarser ones it may be made a powerful force.

So, I would undertake, at the birth of the child, to promote sensibility and induce early appreciation of affection. Let the first channels of feeling be made by the happier, gentler sensations, and the primary habits of its emotional life be those of peaceable adaptation to conditions, not of struggle and subjugation. Here, we must take issue with Bain, who advises that the first exhibition of rebellion to circumstances made by the child should be met by the infliction of pain, sharp enough to make him prefer the suppression of his own impulse next time, to the necessity of having it suppressed by another. He, himself, reluctantly acknowledges that sometimes the discipline must be made so severe that one shrinks

from applying it. Oh, let us renounce, once for all, this fancied necessity for meeting the natural impulses of a child's untrained animal nature by unmeasured brutality! Instead of "fighting the devil with fire," let us believe that an appearance of deviltry is simply an absence of good; and endeavor to supply the good.

There is a formidable quality in every impulse corresponding to the same quality in the whole nature; capacity to develop and grow stronger by measuring itself against obstacles. Contradiction inflames, discipline nourishes, the passions. How feeble is the baby's first show of irritation; how violent its subsequent manifestation of temper when added to its dissatisfied mood is an imitation of the sternness of guardians who have sought to subdue instead of turning aside the wrathful current. The history of many a nursery is the history of petty wars and tumults; and in the place of troops of children abounding in that fine vigor consisting in harmonious physical and moral health, which gives the greatest possible capacity for enjoyment, we have children everywhere who have formed from their birth habits of the indulgence of unwholesome emotions leading to misery.

Now, the intelligent guidance of a child's emotional nature consists of three things: the neglect

of his vicious propensities, so that by the denial of attention they may be starved out, even as weeds shut off from air and water inevitably perish; the encouragement of his finer impulses, establishing for them habits of supremacy which can scarcely afterward be overcome; and the gradual elevation of his whole character by means of the education of his faculties, so that he may not be victimized at any time by superstitions or ignorance, but guided by reason; a consummation which cannot, however, be expected before he shall have attained a dozen years.

Up to that time there is a constant fluctuation of his instincts and impulses, inducing doubt in his guardians as to the efficiency of their methods, and their final outcome. But we should have patience and faith. Says Compayré: "Mobility, changeableness, with which a child is often reproached, results often from his weakness; each one of his functions having only a very limited provision of strength at its disposal, and this being soon exhausted, he is obliged to pass quickly from one occupation to another to exercise his different faculties, one after another."

A baby or young child of two years passes from laughing to crying, from pleasure to discontent, not because it grows angry, but wear" The more

intense its gratification, the more rapidly its energy in that direction is dissipated, and the sooner it is obliged to change to its opposite. Hence, we see the cruelty of exciting little children to excessive hilarity, so using up in a short time the capacity for pleasure which, if better economized, would have extended over a much longer period. And we may deduce from this another lesson: if pleasure tends to exhaust itself by expression, so does pain. It is judicious to let the child have his little burst of sorrow, when there is occasion, and not oblige him to suppress tears, moans or complaints. After darkness, light comes. But dull grayness may hover for an indefinite period. The child who shows neither strong joy nor sorrow spontaneously, must have reserves of sullenness that arm him against the claims of affection. Better by far for the little one to have his small storm and clear his mental atmosphere than for him to bury his resentments in his soul and become permanently embittered. Every one at some time realizes the truth of the poet's song, "A Little Weeping Would Ease My Heart." Tears and outcries really do lessen pain by serving as channels for the outflow of energy, and the sensitive, excitable person must be permitted some expression for sufferings that would otherwise be unendurable.

It is difficult to convince conscientious parents that in respect to those propensities toward venial faults most children exhibit quite early, neglect is better policy than discipline. But many times a child who accidentally finds naughtiness an interesting experiment would quickly weary of it if it were not for the commotion it makes in the family. To become an offender is to become important, and nothing is more agreeable to young or old than that. One is apt, in times of tedium, to attract attention in some way, even if it involves making oneself odious. The desire for notoriety is, in its incipient form, simply a determination to become the center of something, and children show it as often and even more frankly than their elders. Now, every new path taken by any current of energy is a sort of pioneering. If the path is full of interest, the brain stores up recollections and makes a note for future reference. The next time the nerve-current wants to go somewhere, it chooses that same path. After awhile the channel becomes so well worn that going is not a matter of choice but of necessity; a sort of sliding down hill. In this way the child who makes a grotesque exhibition of contrariness and is met by a grave rebuke and repeated allusions to it, has the occurrence so thoroughly im-

pressed upon his brain that there is a mechanical inclination for him to repeat the offense because it has grown so familiar. Conduct has, I think, a sort of social nature; things we have done often are old friends; even if we do not care for them we must make them welcome, while new phases of conduct have to make their way into our good graces, like other strangers.

Is it not, then, desirable to make a child's small attempts at intractability dull affairs to him, so that he shall forget them? Every act that we distinctly recollect we are inclined to do again, and the best thing that can happen to children is to have all their good acts marked by red letters, while their minor offenses are dropped into the gulf of forgetfulness.

Concerning temper, that bugbear of the nursery, there should be a more judicious reserve. It is unwise to accuse a child of being in a temper, or to fasten upon an excitable disposition the epithet of irascibility. Few things are worse for the health than a really strong fit of anger, and the first inclination toward one that a child exhibits ought to be diverted by the most tactful management of which his guardians are capable. Temper is, in the first place, uneasiness. In a young child it is nothing worse. He wakes in a

fretful humor after a bad dream or some pangs of indigestion and looks upon the day with jaundiced eyes. He is in the right condition to be made angry if he knew what it was. But if, happily, the elder members of the family are habitually gentle and self-possessed, the crisis passes without explosion, and he gradually recovers tone under soothing influences. But given the presence and example of a parent also under the tyranny of a bad mood which is suffered to escape in flashing eyes, cross words or jerky movements, and the child must inevitably fall into disgrace by copying this ill humor. The consequent reproof settles the doubt as to the nature of his ill-feelings. He is reproved for temper. Saying to himself that he has a temper, he enjoys the possession. He improves it by exercise, until after awhile it becomes so troublesome that he is obliged to excuse himself by saying that he cannot help it, his temper is too strong for him.

What endless sermons now follow upon his "besetting sin" and the necessity of self-control! What years of struggle and trouble lie before him! And all because he was made to develop into a positive quality that which was at first a simple tendency toward irascibility.

Having had much to do with children myself,

I freely acknowledge that through the mere outflowing of lively spirits at inconvenient times a child may be trying. Frolicsomeness readily passes the boundary of good sense, and the little one who inclines to turn all the necessary and serious duties of daily living into play makes a severe demand upon the fortitude of his elders. But I know of no duty in life from which one has a right to exempt himself because it is hard. And if we have the training of a child upon our hands it is absolutely necessary every hour and every moment to think of the bearing of the present upon the future, and care more for everything that makes for permanent welfare than for a little temporary ease.

Consequently it must be borne in mind that with the same precautions we would use to carry across a rough piece of ground a delicate and valuable vase which a fall would shatter, we must assist the little child to pass through the first tender, susceptible years without shocks to his emotional nature, until the worst period of tremulousness and instability is over.

Anger, fear, bewilderment, all leave scars never to be quite outgrown. The little child who is in the habit of passing through a tempest almost every day loses as much mental strength as he

would lose in the opening of a vein. His spirit is wounded through the self-infliction of his own mood, and just as one sees, in moments of excitement, the mark made upon a person's face by an old wound redden and become prominent, so each irritating circumstance he is destined to encounter during life will smite that ancient weak spot and hurt him twenty times more because of the injury he already had.

We do not attach sufficient importance to the benefits of a calm, peaceful life during childhood. Recently I listened to the complaint of a governess in a family where the children had received from birth such ideal care and training that their lovely demeanor was almost a matter of uneasiness to persons accustomed to ordinary youngsters, that she thought it might be better if the faults of character which the children doubtless possessed, instead of lying concealed, showed themselves, so that they might be dealt with.

It seems to me this is somewhat like suggesting that as the kitchen fire contains a latent capacity to set the chimney ablaze, it is desirable to throw on a cup of kerosine in order to bring about the possible result and have the worst over. But with proper care the worst need never happen. The rational, well-behaved child is as likely to be im-

mune during his whole life from outbreaks of demoralization as the kitchen chimney is likely to grow old without the ordeal of fire. It is a singular thing that some people are dubious about the propriety of natural conditions of peace and comfort and are better satisfied with the unnatural condition of turmoil.

No, it is better, as I suggested before, to ignore the possibilities of evil in the child's nature, and concentrate our efforts upon the work of developing every tendency he shows for good. We have not only to train his strong faculties, but fan to life the faint and flickering breath of his aspirations. In the high-spirited child disregard flashes of temper and contrariness, and encourage his positive, emphatic nature to pour out its superabundant energy in cheerfulness, active work, and demonstrative affection. In that ardent heart nurse the germ of tenderness so that courage and audacity may not make him hard; while in the cold and timid disposition we must labor to bring into bloom the torpid seeds of kindness and sympathy.

Besides passing over to some extent faults of disposition which time may amend, and bringing out, with indefatigable perseverance, traits which belong to his higher nature, we are to lead the

child out of his natural condition of ignorance into the free, enlightened state of knowledge, so that the education of his mind may aid the regeneration of his physical and moral nature.

Mental training is not, of itself, sufficient to effect this. Learning may become an absorbing pursuit, yet influence scarcely any other faculty than the memory. It is astounding how little change is worked in an obstinate, narrow mind by merely intellectual discipline. I know persons who have become habituated to an atmosphere of knowledge, yet to whom it never occurs to make a single practical application of all the ethical principles, all the physiological facts they have learned. Apathetic, cold, and egotistical, learning best serves to exclude them more completely from that intimate companionship with everyday life where the constant friction of human thinking and human feeling strike out the sparks of our noblest inspirations.

Ignorance may make one the prey of vice, placing him at the mercy of evil companions, and making him receive with credulity ideas better instructed minds would criticise if not wholly reject. But on the other hand, no stock of information will protect one from those influences toward moral disorder which reside within his own con-

stitution. Does a man refrain from intoxication through recollecting at the instant he raises a glass to his lips all he knows as to the deadly effect of his debauch upon his body, soul, and fortunes? Do not men of the most cultured minds fall quite as often into excesses as the unlettered masses? Faculty deals with things that have trained it. Where the understanding, the memory, and the judgment have been developed by purely intellectual processes they will continue to exercise themselves upon intellectual things. Practical things, daily acts and aims are out of their ken. The college-bred rake can recite to you string upon string of the noble axioms of Plato and Aristotle, without that mechanical iteration making one echo in his own soul. He knows much without having experienced anything, and his mind has learned a thousand principles of conduct which his heart has never been made to feel.

Not books, lectures, systems of philosophy or intellectual discipline refine those rude emotions which enter the world with us in a chaotic state that calls for wise control. They are to be governed, as every community of moral or human forces is governed where the rule is successful, by one chosen out of their own number: one of themselves, not a stranger. The judgment, for

instance, coming out of the intellectual realm, is neither welcome nor at home among the lively feelings. Let him return to his faculties, his thoughts, his philosophies. In our radical, pell-mell assembly of rowdy forces no polished orator is wanted, but a law-giver of strong nerve and forceful vigor. Only the will is of any use as educator of the emotions. Only the habitual submission of instincts and impulses to that grand self-directing power which is the soul of character, can develop in our feelings the kind of intelligence which makes their preference incline toward high things and disdain low things.

Not the person who knows that the restraint of one's appetites and passions is a good thing, but the person who has always restrained his appetites and passions, is to be trusted to act rightly. One day's resolute choosing of proper and judicious conduct over riotous conduct is worth more in a boy's life than the reading of an entire column of moral philosophy. One throb of the heart at sight of a generous action, one involuntary tear of sympathy lifts the girl higher toward heaven than any amount of reflecting over the scriptures, in the mood of passive compliance with rules. But feelings which die out when they have emitted a little flame, without giving any warmth

which comforts another, are as useless to the person himself as to the world. An old writer—Robertson—says, "We get feeble and sickly in character when we feel strongly and cannot do the thing we feel."

Sentimentality reacts banefully upon ourselves, and everything which tends to awaken and nourish it in young persons should be kept away from them. Three of the most potent stimulants to the emotions on their sentimental rather than on their active side, are the reading of romantic literature, the seeing of melodramatic plays, and the listening to sensuous music. Just at present none of these pursuits are indulged in to any great extent. The great wave of the practical which swept over the latter part of the last century engulfed many germs of disease that were wont to attack young imaginations. "Gushing" has been ridiculed out of existence, and our boys and girls are really almost too matter-of-fact and critical of everything which seems to make them appear foolish. But there are certain statistics which give proof of the survival of some unhealthy susceptibilities, the more dangerous because so well concealed. It is doubtful if the strongest emotion of human nature, the attraction of one sex for its opposite, is not now as often perverted from its

pure and natural office as it ever was in freer and coarser times. I do not know to how great an extent the modern girl is infected with that disorder which at one time very nearly decimated our country of the loveliest flower that blooms in human souls, a pure imagination. But among our boys the evil is acknowledged, by heads of boarding-schools and institutions, to be very serious. Much of the insanity of modern times has its origin in perverted sexual passion. Those pitiful faults more common than will ever be acknowledged, among small children in the nurseries of the educated and opulent class as well as among the poor, who have less opportunity to be modest, are the forerunners of terrible vices. Yet they come from the child's ignorance, and are often due to accident rather than to vicious nurses. But let the mother look well to every surrounding of her children from their babyhood up. Let her see that no mechanical and external cause, such as the chafing of clothing, irritates their bodies; that no suggestion from foul lips inflames those instincts which should sleep through childhood. It is a heartrending sight to see a furtive look upon a dear little face which should be frank and clear. It is a grief beyond tears to discover, when it is too late to warn him, that a cherished child has

wandered, even a single step, out of the path of purity and innocence, which is the only spot on earth always lit by the sunshine of heaven.

So we must begin in time to train our baby's instincts, to awaken in him the pure, sweet affection which is, more than anything else, a safeguard against evil. The maternal instinct in girls and its counterpart in boys, protection and care for something young and helpless, is nature's own suggestion for their right education. A wise mother will encourage her little girl to take assiduous care of her dolls, to be as tender toward them as she can, and to think of them as children. I have found that from this care of her miniature household there creeps into a small maid's mind some odd, pretty, and not unimportant notions as to her future life-duties, and the natural relations between members of a family. I lately overheard a mere mite chattering to herself about getting a good father for her children when she married! Wise mite. I applaud that nursery training which makes children look forward to marriage as their natural function, and to becoming mothers and fathers, as the great privilege of life.

The boy's embryo paternal instinct finds an outlet in the care of live pets. This may be the means of teaching him many useful things, especially re-

sponsibility for the helpless. But I do not see why boys should not be more deliberately trained for their future duties of fatherhood; why they should grow up believing that the tender emotions which develop into manhood's passion are meant solely for their own benefit and enjoyment. Why do we disguise the fact that all our emotional life emanates from and centers in the great function which enlightenment and refinement may turn to the noblest use our earth knows: that of bringing to fruition the possibilities that dwell within us of other, perhaps finer, lives than our own?

Emotions are the buds of the soul. Let them be watered by sympathy, warmed by love, tended by the most watchful care. We can only be sure of our children's safety when confidential relations exist between ourselves and them. And here is one of the advantages of fearlessness in a child, that he will confide to his mother the thoughts that torment him after some unhappy chance intercourse with a badly reared little one. Understanding opportunely the bent his mind is taking, she may exert her influence to restore his peace and strengthen his virtue. A child is invulnerable to attacks when his mother is his ally: when the glance of perfect mutual understanding conveys at once warning and reassurance. Too much care

concerning our children's friends cannot be exercised. They should never be permitted to be alone, even for the briefest space, with any strange child, before we have made ourselves acquainted both with his guardians, that we may know whether he has been well reared, and with the child himself, so we may be sure of his character.

More harm can be wrought in an instant by a bad companion than can be undone in a lifetime. Eternal vigilance during our little one's early years is the price of his safety. But just as soon as he can comprehend the sacredness of a promise, a mother should explain to him the necessity of keeping his own body in a state of absolute purity for the sake of his own health and pledge him to do this. Not many words are necessary, nor, except with children whose full-blooded temperament makes them liable to attacks of sensuality, need a parent feel uneasy. Imbue the child with strong self-respect, cultivate his self-reliance, courage, and candor. Keep him occupied in a wholesome manner, out in the full light of day. And take care of all those plays and games which provoke overt fancies and offer opportunities for their fulfillment. Friendships between little boys and girls ought to be as innocent and harmless as they are agreeable and natural. Unless their

hearts are sullied by those coarse, silly ideas some adults think it amusing to suggest to them, their frank liking will not be tinged either with sentimentality or sensuality.

The first leads to the second. One should never dream of implanting in a child's mind premature conceptions of "beaus" and "sweethearts." The words adhere in their memories, the ideas fasten upon their consciousness. Then come heated fancies, rivalries, jealousy, and all the troop of ills that attend full-grown passions, none the less real for being miniature. That child is blessed whose heart has never known any anxiousness in his affections; whose relations have been natural and simple, even cool in their chasteness. The ideal of both maidenhood and young manhood is virginity of soul, the wealth of reserved power which has never squandered itself in those coquetries which cost the heart too dear.

However charming and innocent the friendships between little boys and girls, the period arrives when it may be quite as well for them not to be intimately thrown together. Between the years of twelve and fifteen there takes place a mighty wrestle between that determination of nature for the propagation of all her species, that exists in us as sexual instinct, and that differentiated im-

pulse of human beings toward progress which we call the ambition for individuality.

Sacrifice self, with all its fine possibilities, for the passion of the hour, counsels that tempting voice that is a survival of our lower ancestry. And among the young people of rude, wild countries there comes about then those wild carnivals which make more civilized nations shudder. But we can hardly allow ourselves to think that between savages and ourselves there is a bottomless gulf. There is a little savage buttoned up under the waistcoat of our own fine lad, and panting beneath the bodice of our own fair young daughter. Injudicious attachments, reckless unions are common enough to make us realize the benefits of self-control in the young. And even if the conduct is irreproachable, and either worldly wisdom or a sense of duty keeps them circumspect, their minds may be in a state of extreme disturbance.

There are young girls who spend hours in the privacy of their chambers, writing amatory notes that are never meant to be sent, but that serve as a safety-valve for the fever in their imaginations. Boys usually seek more forceful but quite as secret outlets for their feelings. And they are all miserably dissipating their strength and destroying the freshness of their hearts, if not abso-

lutely inducing a susceptibility of the emotions that will bring on hysteria and kindred disorders of the nervous system.

But these personal attachments, either to real individuals or, as not rarely happens when the temperament is poetic and the nature refined, to some ideal personage, either a creation of fancy or a being dwelling in the pages of a novel, are not the sole resource of these involuntarily sensuous impulses resulting from the period of development, not from depravity.

There is another form of the disorder that is recognized as a distinct malady among physicians and pathologists, but not generally understood by parents and educators. It is religious mania. There have ever been, there will ever be, two ways for the religious instinct to express itself. The one is a steady impulse toward the good, the true, and the beautiful, a resolute elevation of thought and conduct, day by day, toward the highest type and standard revealed to one's soul. Love and adoration enter into it, but they are accompanied by a fine sense of respect for human nature, which has within itself the seed of the divine. The other is simple worship of Power, as it is felt through all those dread manifestations of physical forces which make the animal nature in us tremble.

It is a passive prostration of oneself, a self-abased ecstacy, an unconscious revel of the sensuous nature in which contempt for one's own person and delight in a feeling of slavery to a Master make up a masquerade of the passions which is at once delusive to the reason and disastrous to the heart.

I will transcribe here a few sentences from an extraordinary work originally written in Latin and meant only for the medical profession, but some portions of which would be of unbounded benefit if read by all educators:

"At puberty there is manifested through the increase of feelings and ideas it engenders the significance of the sexual factor in mental life. The psychological reaction of the sexual impulse then expresses itself in a strange emotionality. Religion and poetry lie close to it. Religious enthusiasms often occur at the time of puberty, and in the lives of saints and religious fanatics sexual episodes and sensuality constantly appear. In both religion and love the primary element is a feeling of dependence, and from the correspondence between the two states of consciousness, with reference to the commanding importance of their objects, it follows that they both often attain an intensity that is irresistible, and which over-

comes all opposing motives. Owing to their similarity both easily degenerate into silly enthusiasm, in which the intensity of feeling far surpasses the clearness and constancy of the ideas. When they are very intense one of these states may take the place of the other, or one appear by the side of the other, since every intensification of one element of mental life also intensifies its associations. And either of these mental states may become transformed into the impulse to cruelty, actively exercised or passively suffered."

Parents usually are so edified by an outburst of religious enthusiasm in a young person that they do not scrutinize it to discover the elements of which it is compounded. Nor is it easy to understand, for the victim does not know herself. But we may ascertain something of the nature of the impulse by finding out whether bigotry, intolerance, and self-humiliation enter into it; whether there is great inclination for solitary communings and meditations; a tendency toward sacrifice of natural and rational enjoyments and for self-punishments in the way of fastings and other hardships. All these have their root in the emotions, just as the higher, more developed religious life is the outcome of feeling and intellect in combination. The last alone conduces to human progress

and individual welfare, while the first is disastrous both to mind and body.

Cases of physical prostration from religious ecstasia among young people are of frequent occurrence. I will give an instance which is typical of many: A young girl of peculiar temperament, susceptible, dreamy, and intense, became passionately attached at the age of thirteen to a prepossessing and precocious boy of about her own age, and she mingled with her romantic devotion an extraordinary zeal in the performance of her religious duties. Her whole existence became concentrated in her sensations; her blood ceased to flow regularly, all the functions of her physical life became disordered. She began to have fainting fits, then trouble with her spine. Losing the young lover for whom she had conceived an affection which singularly united sensuous feeling with a purity and coldness of conduct only possible, perhaps, among our high-bred American girls, she became so ill that her education had to be suspended for several years. Being sent to a convent school she developed another form of perverted instinct very common in convents: overweening fondness for a girl friend. This was succeeded by other eccentricities which lasted until youth's fevers were cooled by the exacting duties

of maturer life. But her whole youth was marred by the instability of her emotions and the consequent wear and tear of her nerves.

The subject of overfondness for friends of the same sex is deserving of a little attention. Generally parents know nothing of the heart-tragedies of children who conceal such experiences from a sense of shame; and also, because, as in all perverted instincts, the pleasure is enhanced by secrecy. But attachments between two girls, or two boys, in which takes place a pitiful travesty of human nature's noblest and most awful passion, are by no means rare. There is a malady which attacts certain emotional temperaments which have been somewhat cowed and violated in their natural dignity by parental tyranny, a diseased appetite of the heart, similar to some abnormal cravings of a spoiled palate. It is a desire for masterful affection, a curious yearning to be loved and hurt at the same time, and it expresses itself in faithful, submissive attachment to a domineering companion who embodies for the time being the tyrant enshrined in imagination as the ideal. A child who is constituted to feel in this way is destined to be torn throughout her life by throes of passion, for she furnishes an instance of that singular physique in which vital heat lies beneath

drifts of snow, and that must be stimulated to pleasure through the stings of pain. Where refined sensibilities and mental strength accompany this temperament we have all the elements necessary for one of those dire tragedies of a woman's life the world is constantly witnessing without having the genius to comprehend or the humanity to pardon.

Let parents observe keenly all those signs of their children's disposition which bear upon their temperaments and instincts. Let them keep inviolate the sanctuary of childhood's pure fancies; nor ever stir up by any passion of their own a slumbering tendency toward emotional excitement. If there were no other reason for the avoidance of physical punishments in the nursery, a sufficient one resides in its provocation of the animal instincts. More cases of dementia and ruined nerves originate in parental severity than will ever be known. All the passions being brothers, setting a match to a single one fires the whole train. Arouse persistently a feeling of anger and revenge in a boy, and all his other instincts will become correspondingly lively. But on the other hand, the culture of his finer tastes and sentiments will refine his whole nature. The persistent training of his self-respect is the only

way of giving backbone to his character. Make the girl and boy both believe in their own innate rectitude and nobility: develop their WILL in combination with their conscience, that they may be able without much effort to establish a healthy balance between all their emotions. And so they may go through life in cheerful, serene activity, capable of continually experiencing those enjoyments which exhaust and depress natures that have been enfeebled through excessive emotionality

CHAPTER IX

DEFECTIVE CHILDREN

"Idiocy is a specific infirmity of the cranio-spinal axis, produced by deficiency of nutrition in utero and in neo-nati. At the time when deficiency of nutrition takes place it stops the fœtal progress, and gives permanency to the transitory type through which the fœtus was passing; these transient types being to some extent analogous to the persistent forms of the lower animals."—E. SEGUIN.

IN a certain school for girls of the old-fashioned order, where the custom of giving prizes upon the basis of letter-perfect recitations was rigidly followed, the principal said regretfully to one of her brightest pupils, "You have done so well during the year that it is a pity you did not do a little better, and reach the required standard."

This same regret is continually being expressed in different circumstances by friends of promising individuals who through some slight lapses, either in performance or capacity, fail to compass what was expected of them, what, according to indications, they were naturally bound to accomplish. We are continually being disappointed in our friends as well as in ourselves. Emerson had rea-

son to say, "We are greatly too liberal in our construction of each other's faculty and promise. Exactly what the parties have already done, they shall do again; but that which we inferred from their nature and inception, they will not do. That is in nature, but not in them."

The mistakes we make are not, however, very singular. The line between perfection and imperfection is sometimes very thin and faint; scarcely perceptible, yet it makes all the difference. And the line between genius and insanity, between monomania and crime, between defectiveness and idiocy, and between buoyant, radiant health and the fictitious, feverish strength of disease: so slight, that we are misled at every turn, and only the expert, experienced eye, trained to interpret symptoms and gauge the quality and degree of power that lies back of misleading appearances, can prophesy the outcome of a person's nature with any approach to correctness.

Especially with children are our suppositions liable to be mistaken. Many spurts of brightness, many signs of talent, die away soon after making an appearance, and many puny and seemingly worthless specimens develop a strength and capacity that justifies the parental tenderness which has spent itself freely on their behalf. Indeed, we must with the young make large allowance for

probable improvement in every respect, even structure, for very seldom is there born into the world a child who is perfect physically and mentally, who fulfills that ideal which all of us have in our minds, of a completely beautiful, symmetrical being. It is astonishing how very few really healthy, wholesome looking people there are compared with the crowds of ill-formed, diseased, disordered creatures pushing their way through the world despite their incapacities, yet weary and suffering from the strain to which they must subject themselves.

Most adults consume each day all the force nature supplies to them. They have no reserve strength to employ in parenthood. How is it possible for jaded, nervous, feeble men and women to provide that abundance of rich blood and spiritual vitality demanded by this supreme function? The offspring they persist in having get merely the dregs of their exhausted life, and must be nursed and coaxed by every device known to medical science to sustain the burdens of an existence they scarcely deem worth the while.

The other day I carefully scrutinized the passengers of a crowded street-car; a fairly representative showing of middle-class city people, and one that would not appear ill-looking under ordinary

circumstances. But being at the time possessed with an earnest desire to find something which should embody my ideal of health and symmetry, I found all the distinct departures from it which confronted me disappointing and disheartening.

First came an elderly woman, whose anxious, withered face betrayed the presence about her of one of those hopeless internal maladies which slowly consume life without releasing their victim for a single day's happiness. Next to her sat a rough sort of man; a hard worker evidently, by his sinewy hands, and a hard drinker, as his bloated features plainly disclosed. A little messenger boy's precocious face, already deprived of its natural childish freshness by premature contact with the world, peered forth, nearly concealed by the flowing draperies of a lovely young woman occupying the adjoining seat. At first sight she was lovely, but closer inspection discovered that the loveliness was made up of elegant, tasteful clothes, of graceful, dignified bearing, and a delicacy of feature and complexion too strongly emphasized by the indifferent droop of the eyelids over large, limpid blue eyes in which some of the lenses were yellow, some red, while beneath were the dark hollows which late hours and unwholesome diet create.

But the fair, fragile creature was an houri compared with her neighbor, a swarthy girl whose scowl and heavy, swollen cheeks must have belonged either to neuralgia or the mumps. She pushed rather spitefully against a boy of about a dozen years in whom one perceived at a single glance a specimen of that immense class so widely scattered amongst us that its presence scarcely provokes comment, and is sometimes not even recognized. This child was undoubtedly a Caucasian, possibly of pure American blood. But he belonged to the type of defectives termed by physicians the "Mongolian," on account of their resemblance, physically and mentally, to that race. His muddy skin was drawn loosely over a bulging narrow forehead, his shapeless nose matched a mouth as bad, which, of course, hung open. Vacant eyes, pendant head, shoulders drawn forward, and hands listless and uneasy, filled up the lines of a picture as sad as it is common.

And probably that boy was sent out daily from the home where his presence was a torment, to some primary school, where a zealous teacher vainly wearies herself in trying to stimulate his backward mind to keep up with a class.

Who is responsible for forcing such an incomplete product upon the world? Not that bright-

eyed, sharp-featured dwarf, exquisitely dressed, yet as miserable probably as the man who in a fit of absent-mindedness has just dropped his umbrella against her, and now raises his hat from a bald head to apologize. Bald, and not yet thirty. Haggard and sallow, yet refined in looks and manner; a gentleman out-at-elbows, and likely to remain so, for there is a lack of practical common sense and acuteness in his soft, wandering gaze, and his thin hands would probably be as uncertain in their hold upon implements of labor as upon his umbrella.

Well, there is left a fleshy, fine-looking blonde, all rich clothes, veil, and powder; a tired young seamstress with a large bundle, and a couple of pretty Jewish women, very much "of the earth, earthy," with their black eyes, white skins, and red, loose lips.

In all the crowd is not one wholesome, motherly woman—not even the sallow, good-natured Swiss who is stuffing a cross baby with a bottle of fennel-tea—nor one man a wise child would select for its father. But the children come, God help them, and all these people have families at home.

If some potent, kind fairy could have gone through that car, or could go through any city crowd, intent upon bringing order and perfection

out of this chaos of human weaknesses, what marvels might not be wrought by a single touch in the right place! The straightening of a feature here, the invigorating of another's weak limbs, the quickening of a morbid blood-current, the removal of a diseased growth, all the thousand and one things which science essays constantly to do, and which can never be effectually done in this erring world. Between health and disease is, as we see, so slight a line. The best among us is never surely and permanently on the safe side, and if we are well born we may yet throw ourselves away. But may destiny, which is, after all, human will, arrange for our entering into life whole and sound; may parental love and foresight avoid foisting upon helpless offspring little weaknesses and defects which wisdom may often prevent, but affection can never cure; defects so slight that in infancy they are often overlooked or disregarded, until they grow strong and overmastering, and the terrible truth bursts upon the family that it possesses an abnormal child.

Heredity is always accountable for the tendency to departure from the normal type, but the direct cause of the development of such a latent tendency is insufficient nourishment, either before or soon after birth. We must bear in mind that the

brain of the unborn child receives all that power which makes its faculties out of the food the mother takes into her system, and every transient disturbance of her digestion interferes with this assimilation, and weakens the mind of her offspring.

The merest allusion must suffice here to a subject so solemn and weighty that I intend dealing with it to the best of my ability in a future work. Now we will pass on to the consideration of the child after it has made its appearance among us, and has to be accepted, such as it is, as a member of the family and a citizen of the world, for the term of its natural life.

Far too little pains is expended by most physicians in the examination of infants they help to bring into the world. A hasty look, and the little thing is passed over to its nurse to deal with according to her knowledge or ignorance. A conscientious doctor will accord it some attention from day to day, at least for a couple of weeks, but he usually rests satisfied with the report of the nurse, and as the child is generally asleep when he comes he has small opportunity, even if he has the rare skill, to discover any signs of mental deficiency in the newcomer.

It is true that the appearance of the new-born

baby cannot be relied upon to determine its positive character. Sometimes there is a distortion of its limbs and head from mechanical causes, and a frightful-looking child may within a short time become shapely and natural. But if after the lapse of a week or so there does not take place such an adjustment between the different parts of its body as to establish a reasonable degree of symmetry, parents should insist upon finding out the reason. In many instances the right treatment given in time would arrest the progress of an incipient mental malady; and in all cases where a child is defective from congenital causes, and little or nothing can be done by science to bestow upon it that sanity which it has never possessed, it is highly desirable that every one should be thoroughly aware of the circumstance, both in the interest of the child and of society. Great injustice is often committed against the child of feeble powers by exacting of him conformity to ordinary requirements. Even from the first a mentally deficient child will not be able to exercise his will to the extent practiced by a healthy one. He will exhibit weakness in movements of the head and hands, his thumbs turn in, his limbs are flaccid, his spine and neck are devoid of strength. He either cries too much or shows a placidity and in-

dolence that makes all his progress painfully slow until his limit is finally reached, and he shows unmistakable signs of arrested development.

One of the first and plainest signs of idiocy, imbecility, or that feebleness which is to pass into one or the other, is the possession of an illy proportioned form. Maniacs are often handsome in childhood, and almost up to the time of their departure from sanity; but imbeciles always have some organic irregularity, usually about the head. As a well-balanced mind, with several faculties equally powerful and active, is superior to the mind highly specialized in one direction and weak in others, so a symmetrical body, conforming in size and shape to the average of the race to which the person belongs, is a surer indication of a sound make-up than one or more exceedingly fine features, with the rest out of correspondence. Thus, it often happens that an abnormal—or, to speak more explicitly, an *anormal* child—will have wonderfully beautiful hair, or hands, or eyes, which are spoken of as its "redeeming feature." The eyes, particularly of persons destined to fall under the curse of emotional insanity, are apt to be of remarkable size and brilliancy, in great contrast with a badly shaped nose or mouth. The possession of any one exceedingly beautiful or notably

ugly feature is a mark of internal lack of harmony which we should do well to note. Nature sets up her warning signal on a human countenance by making some one feature unduly prominent, so that it is impossible to look at the person without thinking of the thing that is characteristic. And yet we seldom take the lesson to heart. Every day we take into our confidence persons who bear upon their countenances the plain stamp of unreliability; we do business with rascals and incapables; we expect the miracle of a contradiction between outward form and the soul it enshrines. But the miracle does not happen. Homely people are sometimes saints, lovely persons demons, capable people frail looking, and kindly ones repellant. But all this is according to this law; such persons have qualities that are not in harmony with the general tenor of their nature. They have something, both physically and mentally, which does not belong to them at all, and this something is sure to impress us if we trust our instinct. How often it happens that experience verifies our first impressions of a person and shakes convictions gained later in our acquaintance. Undoubtedly this is because at first sight anything which is prominent in man, woman, or child, strikes us with one of those rapid bursts which seem like a revela-

tion; it comes, it is gone; we pass on to the scrutiny of everything in general, and presently forget the detail which was the herald of the whole character. Frequently we pride ourselves upon the control we gain over mere fleeting, instinctive impressions, as if they were something out of reason. I believe, however, that there is a scientific foundation for the idea that we should attend to any shock the first impression of a new acquaintance conveys to us. We could not instantly become aware of any one particular physical feature or mental characteristic in a person unless that thing was abnormally strong, so as to be out of proportion with the rest of him. And in that case there is disease, in so much as is constituted by departure from the perfect standard of symmetry.

But a nature which, meager or rich, slightly endowed, or greatly gifted, is true to itself in all its lines, is well proportioned, so that its activities will be normal and regular; and it consequently never makes any startling impression upon our senses. The large-framed, large-featured man who looks a little gaunt and severe by the side of lesser specimens will yet present no aspect which is disagreeable, if his mind and heart correspond with the generous lines of his person; the petite woman has a certain witchery of her own when no

unduly large feature suggests the stunting of the rest. Throughout the entire realm of nature, that plant, that animal, that human being is most nearly perfect after its kind when the whole of it is satisfying without our being able to precisely determine wherein the charm resides. Whenever we become conscious at the outset that a new acquaintance makes an agreeable impression upon us, not by any effort put forth, but because of something indefinable in his personality, we may be sure that we have encountered a well-balanced individual, gifted with that highest, best gift nature can bestow upon man—perfect sanity. This is the only thing that can give us permanent gratification, because human nature is so constituted that it has an unquenchable craving for commonplace goodness, for a return to that average from which every great gift as well as every missing faculty is a departure. We all love the regular, the normal, the harmonious, even though certain unhappy eccentricities in our own constitution may draw us out of the straight path in pursuit of the extraordinary or horrible. Genius fears and distrusts its own one-sided development and admires people who have nothing else to distinguish them but the faculty of being rational; while lunatics and imbeciles yield to the authority of the

orderly mind whose contact evokes in them that instinctive desire for harmony which never quite leaves the most hopelessly afflicted soul.

Now, this sensitiveness which we all possess to some extent, to what is normal, gives us, if we choose to use it, an infallible power of interpreting signs of abnormality. We are in the habit of deliberately blinding ourselves to the mental deficiencies of the members of our own family, and both from pride and affection we are usually the last to recognize dementia or imbecility in our children. Yet it is through the timely understanding of its deficiency by a parent that a demented or feeble-minded child is to be rescued, if at all, from the worst fate which can befall it: that of being sent out into the world to fight its way among the strong, who will ruthlessly stamp out the feeble spark of its existence.

Let a mother, then, deem it the truest kindness to see her child as he is; not as she wishes he might be. Let her measure him from time to time against that average standard of physical and mental soundness which she can readily acquaint herself with by the study of some such book as Perez' "First Three Years of Childhood," or Preyer's "Infant Mind." Let her assure herself that in form and character the child is symmet-

rical, or if anything monstrous becomes apparent —and every glaring defect is monstrous—let her hasten to take the alarm and secure expert judgment upon the case, and subsequently give particular care and attention to the young patient, of whom she may be hopeful if any improvement takes place; for it is characteristic of organic and incurable diseases of the brain that from first to last they steadily grow worse.

Slight deviations from the normal which arise from disordered nerves, not from defective structure of the brain, are usually curable by wise treatment. Hysteria, perversions of taste, feverish imagination, excessive irritability, melancholia, and secretiveness are the most common symptoms of approaching dementia. Of these, the last two are the most alarming, and when manifested at an early age demand close attention. Chorea, convulsions, fits of screaming, and sometimes fainting are caused by that internal force which is warring against its environment and striving to bring about the destruction of the individual. Any twitching of the features or persistent restlessness of the fingers indicates deep-seated nervous disorder. Emotional insanity grows out of one's inability to bring all the activities of all his organs under the control of his will, and there are

cases where even the apparently insignificant circumstance of a person's inability to keep from twirling his thumbs, or counting the "devil's tattoo" with his fingers was the first step in a career of insanity.

Therefore, we must labor assiduously to train the nervous, emotional child to be quiet in demeanor, and to conserve his energy, not waste it in automatic motions. Let him frolic as much as he will, but not make any tense, clock-like beats with hands or feet, nor lock his teeth, nor hold himself rigid. Relaxation is the gospel for highly wrought nerves, and the young person who is never at his ease, who is always either at work or in a state of apathetic indolence, is seriously astray.

While we may protect sensitive natures to some extent from those circumstances that are calculated to destroy a mental balance too delicately poised to stand shocks, we cannot prevent the sure development of a defect which is congenital. Not all the efforts of science, not a mother's prayers and tears, nor a father's sacrifices can give to the living child that which it should have received before its birth, and the faculty which is lacking when it enters the world will never belong to it in this life. So reads the formula of experi-

ence in every institution and hospital where diseased brains are being treated, and outside of whose walls parents and friends form in those dreary battalions that are led by forlorn hopes. I think that all those among us who have dear ones so awfully doomed to death in life will never entirely renounce the belief that the steady flame of our love and devotion may not some time kindle the dead embers of these poor souls. But it can never be. When a mind which was originally normal, although fragile, is injured by a shock, it may recover to all outward appearance, and the insane often seem to get well. But either they themselves, or their descendants, revert to a disordered condition. Acute manias often pass, leaving the patient rational, but every experienced attendant upon dements knows that when the wildness of insanity settles down into imbecility there is nothing more to be done. The vital spark which kindles reason is gone.

It follows then that the imbecile child must be looked upon from the beginning as incurable. The ordinary school can do nothing toward educating him; the hospital cannot restore to him a mental health he never had. The home and the special training-school may by their united efforts develop such capacities as are susceptible of edu-

cation, and equip him for his limited career, which can never be wide and free, like that of normal persons, but must be pursued under the protecting care of benevolent institutions, for his own sake, to prevent his falling a victim to the hard and cruel forces of the outer world.

Upon this head I think it judicious to quote a few sentences from a recent booklet issued by a very thoughtful, careful author, himself deeply experienced in the care of the class of whom he speaks. Says Doctor Martin W. Barr:

"The relief to the home, the actual benefit to the State in the housing and care of the idiot and idio-imbecile (in institutions) can never be fully estimated. It is reckoned, however, in a general way, that for every idiot sequestrated the energies of two, if not four, normal persons are returned to society."

How true this is every one will perceive by taking the trouble to think of that family which is almost certainly among his acquaintance, where a child is martyrizing everybody connected with him; a child recognized by outsiders as a defective creature, yet concerning whom the mother is indefatigably hopeful, patient as an angel, and deaf to all suggestions to remove him from her own care.

Within the park whose beautiful walks spread out before my eyes as I write this, I have numberless times encountered the imbecile child of a good family who throw about its tottering form the Ægis of their proud opulence. With bloated face, surrounded by a lovely fleece of short golden curls, unwieldy figure, and frightful expression, mingling vacancy with bestiality, this little girl tyrannizes over several brothers and sisters, and brings a blush to the cheeks of her mother and nurses by the notice she attracts, yet from which they obstinately refuse to withdraw her. "My health has been ruined and my life broken up—all on account of that little Maud," complained the mother in a moment of intense bitterness. Yet she weakly continues to sacrifice herself and the rest of her family rather than resign this poor little hopeless idiot to the care of an institution.

This is one of the extreme cases where we recognize the duty of parents to provide special care for a defective child. But when it comes to deciding the destiny of children who are almost but not quite normal, the matter is much more difficult. Doctor Barr estimates that there are at this time about one hundred thousand mentally defective children in the United States, of whom the vast majority are at large and unacknowl-

edged as defective by their families. These latter are probably high-grade imbeciles, the most dangerous to the community because, being regarded merely as eccentric, or "cranky," they are likely to marry and have offspring.

"These are the backward children the schools complain of, who progress slowly as far as the ordinary grammar school grade, frequently developing an aptitude for music, drawing, and various industries. They are often not recognized [as imbeciles] in seminary or college until under excessive pressure or the excitement of competition comes complete breakdown,—idiocy, insanity, or early death. So nearly normal are many of these that their defect would only be noticed by the initiated."

It is not possible that parents should be unaware of any persistent irregularities in the persons or characters of their children, but it is quite credible that they believe time alone will cure deficiencies and that it is not necessary to look upon a slight abnormality as a permanent evil. There is also a peculiar sentiment connected with the toleration of an "enfant arrière": parents sometimes feel in the depths of their hearts a bitter sense of their own responsibility for the inherited curse which makes them take their burden as a

punishment of Providence. A heathen fancy, if we analyze it. Not our own good or evil fortune is the end which should be considered, but that of the rest of the family, of the community at large, and of the afflicted child himself.

Careful investigation of training-schools for the mentally defective ought to satisfy the most doubtful parent that far wider opportunities are offered by the best of these institutions for the welfare and happiness of deficient children than can be obtained in their own homes. The methods of education followed are based upon the ideas of Pestalazzi, Froebel, and Rosseau, and are thoroughly humane and enlightened. "Kindergarten, nature-studies, object-lessons, sloyd, and the many occupations included under the name of manual training all lend a successive and continuous stimulus to thinking and doing, while calisthenics and military drill do everything that is possible for the physical development of the pupils." And in addition the teachers exercise all their ingenuity to provide recreations and amusements for the children, realizing that all that can be done for them is to make them as good and as happy as possible for the term of their short lives. For the lives of mentally defective children are short; the long-lived are exceptions to the rule.

Cannot the mother, then, who holds in her arms a puny infant whose pathetic gaze stirs within her the deepest feelings of love and longing, be heroic enough to take the path of duty marked out before her, and prepare both herself and her child for its inevitable fate? This duty has been indicated by one of our wisest modern educators, Edward Seguin, whose counsel is as sympathetic and judicious as it is uncompromising. He advises that whenever features of idiocy are decidedly marked, the mother should visit the nearest institution for the training of mentally deficient children, see what is done there to remedy similar cases, and receive the instruction necessary to carry on the same training at home, until the time comes when she resigns her child to the institution completely.

It is assuredly best for the child to be prepared, as far as may be, for his future studies, by a preliminary training at the hands of a tender mother. He will thus form the natural associations between the two parts of the same education received in his two homes. She should thoroughly convince herself as a preliminary to her endeavors that her defective child is not to be treated as a responsible, reasonable person. He is *weak*. He needs indulgence, sympathy, guidance, restraint,

but should be exempt from the iron-clad rules of authority. From day to day he must be watched and his small duties regulated according to his varying powers. Ah! who knows how much suffering man entails upon his brother man by forcing a feebler nature up to the mark of the strong! We must be pitiful towards our afflicted children, and when signs of fatigue or depression appear suspend even their lightest tasks, and give them the privilege of that rest and recreation which is their only happiness.

Most of their comfort, as also most of their improvement, must reach them through appeal to their senses; their bodies must be well cared for if such faculties as they possess are to be kept in a healthy condition. Even more than the normal child the mentally deficient child needs hygienic surroundings; the best of food and plenty of it, abundance of fresh air, frequent bathing, and a life at once cheerful, full of variety and free from excitement, hurry, and competition are necessary. Association with children of superior intelligence is in some respects baneful; chiefly through the dangerous tendency of the imbecile to become the dupe and butt of his brighter companions. One of the most odious traits of human nature is what seems to be an innate longing to hurt the

thing which is disagreeably feeble, so that the sight of it offends our sense of fitness. Among the refined this instinct takes the form of exacting the banishment of the offender; but with the more thoughtless we see something like the propensity manifest in some of the lower species, to torment and harass that member of its own society who falls below the average in structure and sense. Frances Power Cobbe gave to this vicious feeling the name of *heteropathy*, as being the very reverse of benevolence. It is much in evidence among school children, and one seldom sees a more pitiful spectacle than an hysterical child performing all sorts of wild antics for the derisive amusement of a crowd of youthful onlookers. They cannot realize the harm they do, especially as their victim often appears to enjoy the horse-play himself. But it takes very little of this sort of sport to destroy the nerves of a child whose brain is already bewildered and ready to be dominated by the grotesque and ugly as soon as it has been revealed to him.

This peculiarity is one of the unmistakable signs of an abnormal mind. Be sure that the little one who turns of his own accord from pretty things to what is ugly and wierd, who is fascinated by vicious acquaintances and very readily falls un-

der their influence and who sees, wherever he goes, everything that is disagreeable, but never by any chance that which is grand and beautiful, is one of the unfortunates. It may be possible, by strictly excluding from his surroundings all those objects in which his diseased mind delights, and persistently presenting to him what is fair and lovely, to increase the small possibility he possesses for appreciation of the beautiful. But alas! this culture is too severe a drain upon his vitality. The effort to rise to a moral and mental height so far above the limit of his understanding makes his poor brain dizzy. I have seen a mentally defective child, after struggling to keep up for awhile with the pace of a wiser companion and obey his lead toward the finer subjects of thought, exhibit signs of coma and convulsions. The strain is doubtless as terrible as it would be upon an ordinary person to follow the metaphysical flights of Swedenborg or Schopenhauer; which is not possible for, say, the man who is at present mowing our lawn, unless he should happen to be as learned as the gardener of the Duke of Argyle.

There is logic, therefore, in Seguin's suggestion that backward children may to advantage be educated with imbeciles. It seems hard, when the mental deficiencies of the child are slight, to rele-

gate him to this class, and the too-hopeful parents can only resolve to do so by convincing themselves that under the ordinary processes of education the child must inevitably grow worse, and, moreover, be unhappy. Among children who are a little brighter than himself perhaps, and at least not much more defective—for in good training-schools the pupils are most carefully graded—he is sure of companionship and sympathy. Unlike normal children, imbeciles are as a rule gentle toward their younger and weaker comrades. They are less quarrelsome than other children and, except when tending toward emotional insanity, more quiet and docile. Over-docility is, indeed, one of the phases of idiocy. The little one in a family who among other singularities has apparently no will of his own is to be regarded as an object of anxiety.

Superficial respiration, fitful and feeble appetite, and a disposition toward one-sided movements, one side of the body being noticeably stronger than the other, are accompaniments of organic defects of brain. Perverted tastes are common, the child sometimes tearing plaster from the walls to eat, and swallowing the most nauseous compounds, apparently with no bad effects. In one instance a baby swallowed half a bottle of aconite

and recovered; living to drink up a glass of paint-water his brother was using, and rifle his mother's toilet table of everything available in the shape of perfume. This child exhibited many peculiarities of gait in infancy which were afterward outgrown. But one symptom after another developed itself until the sum total formed such a chain of evidence in favor of abnormality that his family relinquished him to the care of an institution.

There seems no other solution to the problem which many families are now pondering with bitterness in their souls. The time to think was before the child came. After he is here we must take him as Nature gives him into our hands. If sound and sane, we may receive him with rejoicing and rear him as one of ourselves. But if upon that embryo-being whose destiny was once ours to make or mar, there fell the curse of a blighted brain, we can only send him into one of those retreats modern humanity has contrived for its members, where he may receive wiser if not more tender care than the most loving, patient parent can bestow.

CHAPTER X

RECREATIONS AND SOCIAL LIFE

"The instinct which sets people in exercise is one of the most natural of all instincts, and, where it is totally stopped, must have been hurt by some very injurious circumstances in the beginning, either of pampered will or perverted activity. The restlessness felt by nervous people is Nature's kindly intimation that they should bestir themselves."—LEIGH HUNT.

THE child who has the good fortune to be well born and from the first well fed, clothed and housed, has still one supreme need to be satisfied: his instinct for outdoor life. In grown people this instinct is modified by so many considerations that despite all that can be urged in favor of outdoor exercise they partake of it very sparingly, and usually confine themselves, and very often their children, to a short daily walk. So long as there is nothing to attract us out, even the most conscientious among us will take a little exercise in a perfunctory, spiritless way, and shirk it when we can.

Edmund Checkley, one of the modern apostles of physical culture, probably forgot, when he in-

sisted that walking is the best form of exercise and of itself sufficient for health, that walking does not occupy the mind nor give us any real diversion. We can take worries, cares, and anxious thoughts enough into the brightest sunshine and most bracing air to nullify almost all the good effects of a solitary walk. Nor are children always in better case than their elders. Although not alone they are solitary if their guardians are uncommunicative and dull, as they often are; and if exempt from the greater anxieties of life they are not free from small frets of their own, being especially liable to a sense of satiety or *ennui* very depressing to vitality. How often we see little ones marching along beside their elders, wearing miserable faces, listless, weary, and always dragging back; responding reluctantly to the frequent request to "come on," seeing no more purpose in it all than a horse in the treadmill.

But even worse conditions attend one thing to which they are often subjected; that of taking their daily modicum of outdoor exercise as hangers-on to parental necessities; going shopping, for instance. If the great, universal wail of infantile woe could become articulate, surely one thought would be shrieked by thousands of baby tongues; that one and all, they loathe shopping!

To the great department stores in cities which are distracting even to seasoned nerves, in their jam and bustle, they are drawn in go-carts and left in vestibules under the care of liveried "little fathers," who become jaded enough, poor fellows, by their onerous responsibilities. It is a curious sight to see this experienced young functionary at his work, thrusting an ivory ring in one baby's open mouth, jostling another uneasy one up and down, and exhausting his ingenuity to pacify still another, who has broken into shrieks and roars which awaken small slumberers and arouse emulation in sundry members of his quondam family, while the good mothers are happily engaged in the rear of the store, matching ribbons or selecting hose. Then there is a hunting up of said mothers by officious well-wishers of the children, a hastening out from half-finished business in a disappointed frame of mind which sometimes turns to impatience with the tired, weeping babies.

Again they are taken on long car-rides, because their poor mothers long for a holiday and dare not leave their charges at home. But the holiday prolongs itself far into the evening, and it is not uncommon for theater-goers returning home to see small children in the cars at midnight, stupefied with excitement and completely dead-beat.

Even intelligent mothers, careful in most matters, and sufficiently prosperous not to be under the necessity of continually dragging their little ones into their own business, under the pretense of affording them exercise, are undiscriminating in the matter of childish recreations. They are apt to fancy that merely being out-of-doors is wholesome enough, without any particular employment being furnished for the energies the fresh air stimulates. But this is a mistake so far as children are concerned. Elderly people find some benefit in sitting on park benches reading newspapers, and even reclining with their hands folded, meditating. But meditation is not a youthful pastime. The children who are taken abroad and cast loose with nothing to do but saunter up and down, soon are in the mood even to make faces at the sun for being bright while they are dismal. I have never known a child for whom a simple walk, minus agreeable companionship, offered any attractions. The juvenile instinct for being out-of-doors, although strong, is not strong enough to make dullness without preferable to some chance of amusement and the presence of toys indoors.

But add to the pleasure of fresh air the prospect of congenial society, and some sort of game or

frolic, and the uninterested child quickly becomes another being, all sparkle and animation. Contrast the little one playing ball with a small comrade, every muscle and faculty in motion, and laughter and shouting making a sweet accompaniment to his exercise, with some other looking broodingly on from the seclusion of a seat shared with his mother or nurse whose occupation is to take care of his nice clothes!

It is certain that young people need something besides outdoor sauntering to keep them well. They want that kind of occupation which shall drive the blood to racing through their veins in lively currents, and set their eyes to dancing with the sensation of wholesome enjoyment. What does a child care for the benefits to his health gained by exercise? But he cares much for pleasure, because he is inexperienced enough to imagine that that is what we are here for, and that one has a right to complain if he does not get it. There comes a time when we reconcile ourselves to our tasks and look upon the occasional enjoyments which fall to our lot as a boon. Probably they are associated, then, with the artificial side of our civilization, and effectually divorced from the life of instinct. It would be well if, before we pass into this sere and yellow leaf, we had formed

the habit of yielding ourselves up to that impulse for simple frolicking which makes itself felt in childhood, but passes all too quickly.

Young people who have not known the joy of natural recreations become bookworms or society-dolls at an early age. They expend their energies in getting little accomplishments, and in their congested heads egotism grows apace. Nothing keeps down egotism like leg and arm exercise accompanied by the pleasant satire of young companions. Sports which demand agility and quick wit give the mind occupation enough to prevent its preying upon itself. And it is noticeable that persons who spend a proper proportion of their time in rational games are comparatively modest and good humored: an incidental result which is quite as important to health as muscular exertion.

Our modern philosophy has swung so far around from that mediæval asceticism which ignored the body and exalted the soul, that we take too little account of the worth of fine mental poise. Not mere intellectual development, which is preached sufficiently, indeed; but the balance and adjustment of all the forces belonging to one's personality; so that he shall be neither all animal, all vegetable, nor all learning, but a right propor-

tion of the elements. In an harmonious, symmetrical character there is no faculty starved and no sense bloated, and in the regularity of its course there is no need to repeat Shakespere's sarcastic warning against sensuality:

> "The mind shall banquet though the body pine;
> Fat paunches have lean pates; and dainty bits
> Make rich the ribs, but bankrupt quite the wits."

Nevertheless, there is danger of another kind of starvation in our latter-day zeal for bodily exercise. A certain aridness of heart is to be discerned where perspiration is forcibly produced, as if consideration of one's liver were the weighty circumstance of the world. If we must goad ourselves by the spur of health-seeking into those outdoor canters which are easy to other creatures than man, let us not tear away the glamor of delight that shines over all bodily activities in the eyes of our unsophisticated children. They will get a thousand times more good even from the trapeze in the gymnasium if we do not suggest that the thing is a medicament. They need the stimulus to nerves and muscles of alternate exertion and satisfaction in repose; such stimulus as never comes from any kind of work, however healthful, but plays constantly, like summer lightning, over those active pastimes which gratify the social instinct while fulfilling the need of motion.

Outdoor games are of all things the best form of exercise, because the idea of taking exercise is lost in the sense of pleasure. That was an illogical father who, seeing his young daughter flushed and panting after an exciting game of croquet, said to her sarcastically, "You'd think it a great hardship if you'd been asked to tire yourself as much using a broom." Naturally, work is work, and the conscientious mind submits to the necessity of engaging in it. But what earthly autocrat is justified in denying to any one of us the delight of play? How much spleen would float down the bitter salt sea if all of us, old and young, realized the necessity and promptly went in for a regular allowance of exhilarating outdoor recreation.

All winter indoors, all summer afield, said our Saxon forefathers, and if it was necessity which drove them from their houses amid the storms of January it was not from preference if they were ever led to seek their shelter during June. The ideal is to live out-of-doors as much as possible, and to consider a house in summer as simply a place to sleep in. Even robust persons need to be very careful about sleeping out-of-doors. The changes of our climate are so sudden and rapid that within the space of an hour a sleeping person may pass from a very high bodily temperature to

a chill. A friend of mine, a strong, robust man, and a doctor, by the way, fell asleep in a hammock in his back garden, one June afternoon, caught cold, and within six months died of rapid consumption.

Frightful risks are taken constantly by little children who throw themselves at full length on damp grass, and lie there, idly, while malaria creeps slowly and surely upon them. So long as one is exercising he may brave dampness and cold, or even hot sunshine, if his digestion is in good order. But when exercise ceases and relaxation begins, one must be heedful of all the "skyey influences" and earthy miasmas. More especially if considerable of one's blood is being sent each hour to the head for mental activity. The brighter and more precocious our child the more careful must we be not to expose him to dangers through which children with more of the animal about them and fewer nerves would pass scatheless. The children of the poor who are tumbled into the streets early in the morning and not recalled till late at night survive privations and disasters that would kill children of finer organization. They divert from their brains to their extremities every particle of nourishment

they can get, and in order to keep from freezing or fainting they must refrain from thinking.

We, however, who are able to give our children all the requisites of a comfortable maintenance ask more for them than the mere capacity to survive. We wish them to be strong, healthy, handsome, wide-awake, and intelligent, with every faculty sound. And to this end we must be vigilant, not carelessly sending them out into the streets, badly prepared to breast all the shocks of temperature they are likely to encounter. Nothing is more absurd than to say that such and such a thing is wholesome, therefore it is good for all children. Some children are constitutionally weak in one way, while strong in others; one may be proof against sun-heat but made ill by dampness, while another can wade in puddles half the day without taking any harm but falls sick under exposure to the fervid midday sunshine. So far from being all alike, no two children are physically similar. Even twins show such radical dissimilarities that they require altogether different treatment. Nature is the greatest aristocrat in the universe. It is not for us, her minions, to dispute her ideas. We should seek to understand the kind of product she has turned out in the case

of each child and minister to its necessities as well as we can.

There are a few, very few, general rules that seem to have a general bearing. One is, that a certain interval of time should elapse between eating and exercising, but the length of the period varies with the kind of food eaten, and with individual digestions. The more liquid the food the quicker it is digested, but some apparently weighty solids are absorbed sooner than others having the aspect of heaviness. It has always been a marvel to me why little children have a natural propensity to be frisky and lively just after a meal. If activity is hurtful then, why should not instinct warn them to keep still? It does not, however, and herein we must interpose our own experience in their behalf. Some pleasant, quiet pastime must be devised to amuse them for a little while after breakfast and dinner, until the habit of such consideration for their digestion is formed.

In one family of my acquaintance the children always feed the birds immediately after their own meals; which seems to me to be an admirable plan. One of the quickest ways to make a boisterous child quiet is to set him to feeding his pets. This occupation seems to have a fascination for the roughest men, and in Central Park, where there

is quite an army of tame squirrels, one may see every here and there a motley group assembled to watch the coaxing of one of the scary little creatures toward the nuts some one holds out within his eager gaze.

Strange that the instinct for hunting and killing these same pretty creatures should be so strong, when they are not protected by law. Within this park, where it has become a habit with every one to pet the squirrels and robins, I have never seen a single urchin throw a stone; while his country cousin considers every feathered and furred creature the natural prey of his gun and sling. Does not this show that the sporting instinct is a savage, primitive feeling, which may be useful to man's lower wants but is not elevating to his moral nature? If it develops bravery, keenness, and quickness of perception, it also encourages the harsher side of egotism. Let one become even a hunter of reptiles, an annihilator of swarming insects, and there grows up within him a hardihood in the face of suffering, a gradual indifference to the fate of all low forms of life. The capacity to kill animals coolly and indifferently is the precursor of hard-heartedness toward human beings. Therefore, it is advisable not to shock a child's native sensibility by letting him see scenes

of bloodshed, even in the farm-yard. If the time arrives when it becomes his duty to assist in the necessary sacrifice of animals for the good of mankind, he will not enter upon the task more clumsily for a determination to reduce all suffering to the minimum.

It is certain that outdoor games and pastimes which are *humane*, not war-like, furnish the ideal recreation not only for the young, but for the elderly. Besides the personal sensation of pleasure there should be, even for the best results to oneself, an exaltation of one's feelings, an involuntary pouring forth of the whole nature in a sort of sympathetic response to the pleasure of others. Recreations selfishly pursued contain the same canker at the root that every selfish occupation contains. The only pure and positive enjoyment possible to a human soul comes when it loses sight of itself in contributing to the enjoyment of others. And any occupation, any recreation in which there is not present at least the possibility of this feeling, if circumstances awaken it, is really joyless: as mechanical as task-work and of as little benefit to the whole nature.

If the great object of life were simply to get large muscles, any dull exercise would serve our purpose. But the excessive cultivation of our

bodily powers accomplishes little for that subtle element we call vitality. Great athletes break down unexpectedly, and giants who have accustomed themselves to perform astounding feats suddenly manifest a lack of stamina and endurance under novel circumstances which sufficiently proves the mistake of a one-sided development. Sound health implies not only bodily strength but the poise and sanity of all those elements within us which inspire the body with life. We are not really happy whatever we have to make us so, unless we are deeply conscious of it. We are not securely strong and well unless we feel, bubbling up in our veins, the joy of life. How pleasant it would be if people should continually speak of the bright things they know; if they shared their happy secrets, and expanded in their pleasures even as the miserable are wont to unburden themselves in their pain! The world needs more sweetness in its air, more rejoicing, more acclaim. If there was generally diffused all about us this moral atmosphere of joyous health, it would be rapture merely to breathe it in. There is a curious reserve in people concerning their good fortune. They seem to be superstitious about speaking of it. Sometimes they are afraid to say they are well lest they should fall sick. But nature is not so

petty as this would indicate. Our best blessings will not fly from us because we express pleasure in them. Childhood is nearer to nature than we, for it breathes forth in song and in laughter the feeling of exhuberance which it is the habit of adults to suppress—and so to kill. That person inspires me with horror who puts a stop to the cheery shouts and laughter of children when they are playing on the field beneath his window. If he cannot get himself to sympathize with the sweetest noise earth knows, let him go into a closet and shut the door. Pray let the young people shout, sing, and laugh as loudly as they wish, nor dream of hushing them—unless their merriment turns to quarrelling. Then, indeed, it is time to interpose. Games into which the spirit of rivalry enters are likely to stimulate ill will between good comrades unless their training has imbued them with that altruism which a few rare natures exhibit beautifully and gracefully. I have seen some children play "tether-ball" and croquet with such an amiable obligingness toward one another, that it amused an on-looker to speculate as to which one would be able to win from his generous friend. One of my own children cannot bring herself to take advantage of chances to win games when playing with me, although she is so high-spirited

and ambitious that if she were engaged against a fiercer opponent there is little doubt but she would resolutely hold her own.

To be eager in a game, yet good humored if defeated, is to have an enviably well-balanced disposition. But some parents are so silly as to think it a mark of high spirit in a child to always be ready for a fight over a disputed point, and they encourage belligerency. A man of considerable culture (I am happy to say, not an American) was heard threatening his small son with chastisement if he did not strike another boy who was rallying him. English people consider it a test of character to be able to shake hands with a fellow who has just knocked you down. Just exactly where this complacency passes into subserviency is perhaps a curious question. Among people who fight about every trifle there must, of course, be an easy making up. But it would seem a better way to rear a lad to be self-controlled, with the good sense to distinguish play from earnest, so that he should not be led into the folly of getting his blood heated in mimic battles. Then, if the occasion ever does arrive when he must fight to vindicate a good cause, he may be recommended to take the advice of T. B. Aldrich, who says: "Fighting is ungentlemanly and unmanly; but if

you *must* fight, don't give in as long as you can stand and see!"

Fisticuffs is not regarded, from the modern standpoint, as legitimate exercise. Whether boxing is justifiable—whether *any* muscular exercise which reacts upon the disposition and encourages bullying is to continue after civilization has arisen a little higher—is a question which the sterner sex must settle for themselves. But so far as the influence of mothers extends, we will make no mistake in training our boys as well as our girls to take both duty and pleasure with sweet reasonableness; putting forth their energies with rational zeal, but not entering into anything with the frightful intensity which makes one a prey to the chances of the hour, and exaggerates a little disappointment into a matter for despair.

The child who goes into play as if it was the last thing he expected to ever be able to enjoy, does himself a serious injury. There should always be a certain *insouciance* in childhood; a disposition to accept enjoyment rather than to snatch it hungrily. The child whose attitude toward life is confidently hopeful has this facility to change from one pleasure to another, sure that everything has some attraction of its own. By way of encouraging such good nature we should intro-

duce sufficient variety into our little ones' lives to prevent an obstinate preference for any one especial pleasure. A special diversion, continually pursued, soon enslaves us; fastening upon consciousness like a nightmare so that it becomes impossible to free oneself from it, even after it has grown wearisome. Hence, it is sensible to supply to the child a variety of toys, and to teach him new games every little while. Take him occasionally into new scenes, and show him how different people live and enjoy themselves. Let him learn that every pastime human beings engage in has its reason for being in their nationality, their grade of culture and their dispositions. He will thus imbibe from observation a tolerant spirit toward that with which he cannot personally sympathize; learning that it is neither possible nor desirable for everybody to be like himself.

Bigotry and intolerance are among the most serious vices of childhood, and they greatly interfere with that serenity and equipoise which it is essential to acquire early in life if we are to keep well and sane. But I really believe that these fires which so often consume the youthful heart are mostly kindled by careless words which fall from parents. A little one overhears an unfriendly comment upon some one and straightway builds

upon it a whole philosophy of animadversion. He will refuse to play with a child whose parents have been strictured by his own, and his fancy harps persistently upon some unhappy trait in a comrade which has once been brought to his notice. We must be careful not to warp and prejudice the spirit of our children, nor tear away the pretty illusions natural to their age. In many respects the social life of childhood needs reconstruction: and it consists largely in the withdrawing of obtrusive adult policies and influence.

The unfettered social instinct of a child leads him straight toward what is true and profitable. A comrade is liked for his disposition, a friend is chosen for his character; and conventional considerations are not admitted. We will do well, while exercising a rigid surveillance over our children's social existence, to maintain a discreet silence concerning many things we imagine we understand. It is not possible to have companions for our children constructed to our order, and we must waive some preferences in view of general advantages.

Children must have the society of other children. Not all the time; but frequently. Nothing better promotes health and sanity than social intercourse under wholesome conditions. The re-

cluse is like a solitary house standing on an exposed hill; destruction is only a question of time. But nobody can say how long a block of sound buildings, closely hugging one another, will last. In the inorganic world and also in the organic, prolongation of existence is the holding together of different things. Adults are brought into communication by the innumerable exigencies of business, and they usually manage to intersperse a little social enjoyment into these affairs. But children commonly seek each other from the pure impulse of the social instinct. Enjoyment is their one aim. Together, they can devise a thousand and one ways of getting pleasure out of the passing hour, which one could neither think of nor carry out alone. What great plans they form, and into what simple frolics do they devolve! A paper crown and a flag and drum are the materials for a May party; a few buns on the lawn furnishes forth a picnic. If one is only blessed with a large tree in a back yard the children of the family have endless recreation always within call. Let a seat be fastened among the midmost branches, and allow the little ones to climb up just as soon as they are able to do so. If a mother is too timid to stand the sight of her youngsters risking their limbs, she can carefully lay a mattress beneath the

tree for them to fall upon. But I fancy that a few days of this business will make her more stoical.

There is no pastime, especially out-of-doors, that is exempt from danger. To be sure, nature supplies a sort of feather bed for the little ones, in the velvety grass. But they perversely prefer hard earth, for the most part, as being easier to run on. It is regrettable that there are mothers whose bump of common sense is so small that they habitually keep their children from this most natural exercise. Or, at least, they try. There are some things beyond parental legislation, and among them the privilege of the young to run, to jump, and to breathe.

Leaping is an exertion in which the little ones usually find immense enjoyment. Recently I had the privilege of looking on at a delightful lawn party given by a genial teacher to her little pupils. It was charming to see the abandonment with which they gave themselves up to the spirit of the occasion; gamboling and frisking like so many kittens, until their cheeks grew rosy and their eyes bright as stars. There were no set games, only perfect freedom and good-humored frolicing.

Older children would necessarily have had aim and consistency in their holiday. After the first

period of infantile effervescence of mere animal spirits, there enters into our enjoyments either an emotional or an intellectual element. All games involve more or less of the last, while of the first, dancing is probably the best representative. Outdoor dancing is one of the most delightful of all recreations. But in summer a little of it is sufficient, for it is essentially a cool-weather pleasure, in our climate. In the winter every family would do well to make dancing a regular feature of social life. Given a good-sized room, with floor either bare or covered with drugget, a few flowers for beauty's sake, a few cakes and lemonade for creature comfort, and some musical instrument, and we have everything necessary for a charming evening. Young persons who are accustomed to agreeable, informal entertainments at home, do not grow up with a craving for excitement, and an unhealthy love of pleasure. They comprehend perfectly that pleasure has its proper place in life, but that it should go hand in hand with duty. It is judicious to accustom children to exert themselves somewhat in preparing for their enjoyments. Let the young daughter set the parlor in order and make the cake for her little festivity, and let all the members of the family be made to feel a sense of personal responsibility in making

the afternoon or evening pass agreeably for their guests. The art of entertaining with ease and grace is one which every child should learn, and it is well to allow our little ones to have visitors and to pay visits that they may early become accustomed to those social amenities which are difficult when not practiced in youth.

I would by no means suggest an initiation into the artificialities prevalent in the maturer social world. These are as inimical to soundness of health and brain, as simple, natural social pleasures are wholesome. In everything let childhood be honest, simple, unaffected. Let it live out its right instincts for freedom, ease, rational enjoyments, and complete development. But while we employ every effort to surround our child with the appliances of wholesome culture, we must not fail to imbue him with a deep interest in and feeling of fellowship with the rest of the world. To keep oneself well and happy is a good thing; but one must not stop there. It is equally a duty to help on the health and happiness of our fellow creatures, for however important our individual welfare seems to us, each one is but a wee, wee item of universal humanity. And nature mothers the whole.

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